

Two Sermons pre-
ached, the one at S. Maries
Spittle on Tuesday in Easter
week. 1570. and the other at
the Court at Windsor the Son-
day after twelfth day, being
the viij. of January, before

Thomas Drake Bachelor
in Divinitie.

Imprinted at Lon-
don by Iohn Daye
dwelling over Al-

dergate.

By the speciall Priviledge of his Maiestie.

To the right worshipfull
M. Thomas Henneage, trea-
surer of the Queenes Maiesties
honorable chamber, increase of
worship, with an earnest zeale
to Gods Gospell.

Hese two Sermons
(right worshipfull
Sir) after that once
I was perswaded to
haue them Printed, I thought to
commend vnto you. That I may de-
dicate a diuinitie Sermō I am clear-
ly resolved: because S. Luke did de-
dicate his Gospell to Theophilus.
The causes why I should offer the
to you are these: First, many giftes
worthye much commendations in
your selfe: then that I was your
seruaunt, and in deede it shall not
but delight me to call you, and es-
teeme you as my Maister: then
that

57. 139

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that at all times you both haue
deserued, and bene willing to de-
serue well of my studies. Of the
Sermons I will say no one worde,
they are Printed, and men haue
eyes, God geue them iudgement:
this same thing I must needes say,
my health was very ill, both when
I made these, and is yet still, it
hath spoyled me of my Lecture at
Pauls, my being in the Citie, per-
aduenture, shortly of the countrey
and my life too: If God shall blesse
me with better health, I would be
glad (though most of all vnwor-
thy) to be some instrument for the
kingdome of heauen: if not, it is
not amisse, his blessed will be done.
I wishe charitie from God to the
worlde, peace at length to his war-
fayring Church, confusion of all
maner

maner of hypocrites, fauourable inclination, and iudgement of great personages to his worde, and the godly traueilers in his gospell. Long life, and most prosperous raigne to our loued Soueraigne Prince, and to all her subiectes that wishe the same, and all the electe of God, and euē with my whole hart I pray God the father, the God of heauen, and his Sonne our Lorde Iesus Christ, to holde strong the sweete lines of our predestination, to be a bright pillor to vs in the darke wildernessse of this worlde, and to make all his chosen people at his time; parteners of a ioyfull and comfortable resurrection.

Farewell.

Your worships euer to be commaunded Thomas Drant.

Can. 5.

Formosissima mulierum, quoniam
dilectus tuus. Quoniam
biste, & quaeremus eum.

Remarks
Sermon

Can. 6.

Dilectus meus descendit ad ariolas
aromatam; ut pascatur in hortis,
et colligat lilia.

This text (men and brethren, and very
Christian audience) is read almost after
one sort, saying that some for the words
[BELOVED] say [SPOUSE]: And for
that word [gone aside] other say [gone down].
Pagnine sayth [Lilies]. Munster saith [Violets].
And others other say [Crocuses]. But I will
trust Pagnine in this matter, & go through
with his exposition on this sort.

Myself of all women; whether is thy
beloved gone? whether is he gone
aside? tell vs, and we will seeke him
with thee.
My beloved is gone down into his gar-
den, to the beds of his spicerie, to be
fed in gardens, & gather vp Lilies.

On the occasion of this Scripture
thus written, is that the Church
of God, which is named here to

The argu-
ment of on
cause of this
place of
Scripture.

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he the fairest of women, had wonderfully
 commended her beloved Christ. For (saith
 she) my loue is white and red colour-
 red, a goodly person among ten thou-
 sand. His head is like fine golde, his
 lockes blacke bulked. His eyes like
 doves eyes, washed in milke, and like
 pearles in golde. His cheekes like a
 garden bed, planted with all sweete
 thinges. His lippes like Lillies. His
 handes like precious stones. His bo-
 dy pure yuorie, ouer decked with six
 shyres. His legges pillars of Masbie,
 set vpon sockets of golde. His face as
 Lybanus. His wordes are sweete. Such
 a one is my loue (saith she). Such a one
 is my loue.

Now, the other Churches, which in
 some translation are signified vnder the
 word, *adulescentule*, when they heare the
 beloved Christ thus commended, they liue
 vp their eares, and burne in their hartes
 to knowe more of such a delightfull belo-
 ned, and so trimme spouse. And there-
 fore they aske together he is gone, and
 whether he is gone alyue: and promise
 that they will make after him, and follow
 him, even as Germany began to preach the
 Christian,

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Christ, and to praye him in other sorte,
 then the world had heard of before.
 And therefore neighbour countreies; as
 our England; & the rest began more and
 more to haue halfe eares, and whor hartes,
 to harken after the beloued Christe; and
 to runne after the beloued Christ; to whom
 Germany had so loudly, and largely com-
 mended. But because this people whiche
 I speake to; is a great people; and the
 time that I haue to occupie is long; and
 the matter much; let vs all, ye honoura-
 ble; and ye also beloued people; ioyne to-
 gether in calling vpon the name of God.
 And first to pray vnto the holy Ghost; that
 as he is called an Comforter; so he will
 make supplie and tender our hartes; and
 make them hartes of flesh. What as hee
 is called a Pyle; so by him our hartes may
 be lincorated vp; and enloured; in exerce of
 celestiall; that as he is called the Coun-
 sellour; so he will comfort; and enable
 vs as a man of law and so much skilnes; to
 and by his name; and to graue his ma-
 iesty. And so prayes to the tonnes of this gene-
 ration. When let vs goe forward to pray
 vnto the whole state of Christes congrega-
 tion; being yet farre from her countrey;

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incompassed rounde about with Gaimes,
and Claines, and Basen Wylls, and all
kindes of deadly foes, she being speryled
as yet wide where vpon the great face of
this earth. More specially let vs pray for
the churches of England and Ireland, and
as the dutie of our loyde & subiection most
of all requirerh, let vs pray for her most
excellent Maiestie Elizabeth, by the grace
of God Queene, &c. That Gods enemies
and her enemies, may be made his, and
her footstoles. That her scepter may
growe greene, and flourish like a palme
tree, well and may like planted, and that
her seate may neuer totter, as nodde, but
stand steady as the seate of Salomon, and
saye as the Sunne. That the dayes of
her regiment may be as the dayes of hea-
uen. Let vs pray for all the Nobilitie,
and genterie of this land, that they do not
line as the Giantes or noble men before
Noes flood, without raigne, or rule, lest
that as those Giantes brought downe by
pon the headen of the world a flood of wa-
ter: so some of our English Giantes be-
lying vpon in a flood of fire. That they
may remember that saying of Dauid
I sayd you are Gods, because the word is
come

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come to you. If the word come to them; or they to the word, then they are Gods word, and Gods gentlemen. If it come not to them; nor they to it, then they are the Herald's gods, and the Herald's gentlemen. Pray for them, that they may be to the word, as Thomas was to his master Christ: Let vs go, and let vs dye with him. That they may remember that Gods booke of life, is better then the Herald's booke of armes, and that neither house, nor blood, can saue vs: withholde their soules from the hand of hell, but onely that iust blood, of the iust man Jesus Christ. Let vs hartely wishe to her maiesties most honorable Counsaile the spirite of counsell and direction, that they may be as Iosephes in Egypt, saythfull and carefull to provide for the necessities of the realme; specially, that mens soules be not starued with hunger, and pine of the worde of God. Pray for all vs of Christs ministrie: that as we are called Lightes, so we may geue light: and as we are called Goddes, so we may continue to maister the world by the worde: as we are called Ambassadors, so we may be chearful to speake from God to man: as wee

Gods word
makes no-
ble men and
gentlemen.

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are called Dogges, we may barche: and
as we are called Watchmen, so we may
carke and keepe: and that that voyce may
ring throughe and through our heares:
O Timothie keepe that which is com-
mitted. Pray for both twaine the Uni-
uersities of Cambridge, and Oxenforde,
or as the scripture calleth them, the fami-
lies of the sonnes of the Prophetes, that
that they may grow on from strength to
strength in courage of spirite, and from
wisdom to wisdom in plenty of iudge-
ment; that they may be able men to teach,
and reprove, to plante, and destroy, and
that like yong Samuel, they may profite
in fauour with God, and man. Pray for
all the whole worlde, that they may open
the gates of theyr hartes, that the prince
of glory may haue entrance in, and that
being entred, he be not bound, and pinni-
oned, as sometime he was in Cayphas his
entresse, but that he may be franke Christ,
and at libertie, and rule from one corner
of our consciences vnto an other. Like-
wise for those that suffer trouble, or grie-
uance in soule or body: but specially those
that grone vnder the crosse of Gog of
Rome, and Magog of Constantinople,
that

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that they may be assisted with might, & deli-
 uered with speed, and that (as Ioseph
 sayth) the house of Iacob may be a fire,
 the house of Ioseph may be a flame,
 and the house of Esau may be stubble.
 Lastly let vs yeld vp thanks to the high
 throne of our heauenly Father, for those
 our brothers and sisters that are gone to
 God out of this lamentable maze of misse-
 rie. Desiring God, that the north winde
 may gene, and the south winde do not re-
 taine, that the whole that with all y^e fower
 corners, of beastes cleane, & uncleane, may
 be taken vp into heauen: that Christ may
 be king from sea, vnto sea: that nations
 may be gotten vnto his inheritance: that
 the holy ghost may stirre, and the Father
 bid, and the Sonne thrust no man out
 that cometh vnto him: that the worke-
 men may be many: that the nets may be
 full: that his will may be done in these
 saintes in earth, as in those aboue in
 heauen, where doubtlesse nothing is done
 against Gods will: that we full of the
 feare of God, and full of sayth, may be ga-
 thered together to our forefathers Abra-
 ham, Isaac, and Iacob. For these and
 what so euer the holy Ghost, that best

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doctor, & spirite of wisdom shall prompt
into our spirites, I pray you all say the
Lords prayer. Our Father. &c.

Fayrest of women, whether is thy
beloued gone? &c.

Division.

Here are fower thinges (as I take it)
to be noted, And in the first place, because
there is a question asked: Whether is
thy beloued gone? I will endemour my
selfe to speake of questions, & demandes.
Secondly, because the question is asked
of the fayrest of women, that is, of Christs
Church, I will speake of the Church;
which Church is a woman, and which
not: which is fayre, and which not: and
then of the authoritie of the Church, be-
cause here the question is asked of the
Church, and the Church seemeth to keepe
the determination in the goinges of the
beloued, that is, in matters to be known
of Christ. In the third place commeth
to be handled the answer geuen by the
Church, which is, My beloued is gone
downe to the beds of his spierie. &c.
Lastly (though not by the order of the
text, yet by order of matter) I will speake
vpon these wordes: Tell vs, and we will
seeke

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seeke hym with thee. Doubteit these latter wordes shall not growe into any long processe. Onely I will gene charge and vehement exhortation to the world, to seeke Christ, and make after hym. I will tell them if they seeke hym, they shall finde him, and I will not sicke to sweare if they finde him, they shall finde the whole accomplishment of their hartes desire. In the meane season, feare ye not (good presence) that I should kill you, with lothsome and length. **¶** I will poste through my many matters with what possible speede I can.

And first touching questions, & thinges to be demaunded, it is well sayd of Pausa concerning questions of edifying. In these thinges I would haue thee confirmed: these be good and profitable for men. But for the questions, and questions of natiuities, those shunne: for they be vnprofitable and vaine. **¶** Questions and profitable are to be demaunded.

Do the thinges in old time were wont to aske the Prophets of their battailes, and assayes.

So Naamans seruant asked Elizas the Prophet: Whether if his matter

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should go vnto the Idole temple, and
worship, he might do so, or not.

So the Eunuch asked Philip the ex-
position of these wordes: *Quid est scru-*
onis ad maiestatem meam. Did he ask of

So Iohn asked a question: *The ruler*
es? &c. Art thou he that shall come, or
shall we looke for another? and yett

So Mary asked a question: How can
these thinges be done vnto me, sith I
haue no knowledge of any? and yett

So Philip asked a question: Lord, tell
vs the way, that is: Lorde what is the
waye?

So the elders went vnto Ierusalem,
to aske of Iudaisme.

So Peter asked a question: Lord whe-
ther shall we goe thou hast the wordes
of eternall life.

So Nicodemus asked a question: How
can a man be borne in his age?

And againe: How can these thinges
be done?

These questions be good and profitable
to men. But vaine, and unprofitable que-
stions are to be shunned.

Such a vaine question it was that the
Serpent demanded in Paradise: Why

hath

hath

hath

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hath God forbidde you to eate of the
tree of the knowledge of good & euill?

Such a baine one moued the Apostles:
Lord when wilt thou restore the king-
dome of Israell? Whom Christ control-
leth: It is not yours to know times, or
the momentes of times.

Such a baine question did Peter aske
of his fellowe Iohn: Lorde, what shall
this Iohn do?

Such an one moued y^e Saduces: Lord
if a woman haue seuen husbandes, who
shall be her husband in the latter day?

Such an one moued Iob: Wherefore
hast thou brought me out of my mo-
thers wombe?

Such a one moued Asterius: Whe-
ther that Christes fleische was, when it
was not?

Such a one moued Philasterius:
Why men and Angels were not made
both of one matter?

Such an one moued Marcellus: Whe-
ther God be alone, or hath more Gods
with yim?

Such a one moued Donatus: Whe-
ther the Church can be in any other
place, then in Africke?

Suche

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B Such an one Iouianus: Whether the virgine Marie were corrupted in bringing forth her sonne, or no?

Such an one Valentinianus: Whether the woorde were chainged into bones, flesh, or heare, or no?

B Such an one the Euticha: Whether that when a man is purged with baptism, an hogge go forth of his mouth, or no?

B Suche an one moued Potentinus: Whether the holy Ghost do weepe in men, as he doth speake in men?

Suche an one moued the Aeriani: Whether mariage be lawfull or no?

B Suche an one moued Precilianus: Whether the world be made by the deuill, because it is an ill worlde?

B Suche a one moued Manichæus: Whether Christ be the Sunne that riseth and setteth, because he is called the light of the worlde?

B Such an one moued Arrius: Whether the holy Ghost may be commaunded by the Sonne?

Such an one moued the Nazarens: Whether a man may professe both Iudaisme, and Christianisme?

such

Such

at S. Maries Spittell.

Such a one moued Pelagius : Whether that by free wil a man might catch the kingdome of heauen?

Such a one moued Nestorius : Whether the honour of Christes diuinitie, were geuen him of dutie, or no?

Such a one moued Cresconius : Whether a sinner ought to bee baptised? because it is sayd : the oyle of a sinner shall not fatten thy head.

Such an one moued Vincentius : Whether mans soule deserued to sinne before it did sinne?

For the questions, and vnpossible questions ought to bee shunned. And of all foolish questions, what say you to the foolishnesse of our schoolish questions, set a foote by those subtille, and deepe doctours, commonly called Scholemens?

As : Whether there were any instant in the generation of God the second person?

Whether in Christ there be moe filiations then one?

Whether God the Father hateth the Sonne.

Whether Christ myghte possible haue taken vpon him the lykenesse of

an

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anasse, of a woman, of a scend, or of
a goorde?

How that Goord should haue preached downe miracles, or haue haggd vpon a Crosse?

And what Peter should haue consecrated, if he had consecrated, what time Christes body hung on the crosse.

Or whether Christ being so transformed into a Goorde, he might at the same time be called man also?

Whether after the resurrection, men do eate and drinke, or no?

Whether it be lesse sinne, to slay a thousand men, then once on a sonday to clout a poore mans shoe?

Whether mens soules be bred within them, or come from without into them?

What yeare Christ will come vnto his iudgement?

Whether the starre that did shine to the wise men at the birth of Christ, were a starre, or an Angell?

Whether a Mouſe can eate Christes body, or no? And if she do eate it, what daunger can be leuied vpon her head?

Such

at S. Maries Spirito.

Such men, such questions, sonde men,
sonde questions, follishe men, scholishe
questions. But if Pasquin coulde now
be rescued from death, or if some were as
blithlie disposed to demaund questions
as Pasquin I wene those mery kinde of
questions would carpy away a great beale
more of scripyng, then these folishe scholishe
questions.

As whether that the Bishop of Rome
being Antichrist, ca be Christes vicar,
or not

Whether that when Dauid sayth
I will geue them a tyrant to ride ouer
their heades, it may not be vnderstan-
ded of the Bishop of Rome, sithens he
hath of so long a time ouerridden all
our heades in regiment, and besides
that in fession, rideth vpon mens shoul-
ders?

Whether that, that Bishop of Rome
which said, *dominus sanctus*, for *Spiritus sanctus*,
and *fiat*, for *fiat*, were in daunger
of that which was objected vnto Paul,
that too much study would make him
madde.

Whether that, that Pope which did
carnally know the grandmother, the
mother,

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mother, and the daughter, did make him self an Eunuche for the kingdome of heauen?

¶ Whether that Pope Leo that was so fongrowen with fatte, that he coulde not wallowe vp two staires in the Capitall, or Eochius that had so large a strouted bellie, or those drinking Sorbonistes that made the best wine in the towne to be called, *vinum Theologicum*, that is, diuines wine, and that were wont to eate while that they were

**The Sermon
bonistes
Latin.**

satum asque ad gnum?

¶ Whether these men be those that M. Harding speaketh of, that do weane the selues for the kingdome of heauen?

¶ Whether that Byshop, that was so fretting fell for losse of hys Pecoocke pie, did possesse his soule in patience, or no?

¶ To what purpose generall Councils serue, if that Popishe iudgement can not swaue?

¶ Whether in the last Coucell at Trent it can be likely that there coulde be good rule kept of the rest of those holy fathers, sithens that in the sayd Coucell one of the fathers being taken in adulterie, was haged, an other stucked, and

and an other father, as it is thought,
by the rest of the fathers was let shrink,
and slip away?

Whether the Oratour Bishop in the
sayd Counsell, that called the Pope of
Rome the *Light*, and the *Spouse*, were a-
dicad of that which Iob sayd: Destru-
ction is theirs which geue titles.

Whether that the Inquisitours of
Spaine may not more properly be cal-
led rough hunters, then Nemrod?

Whether the sayd Inquisitors, if they
had Iesus of Nazareth in Italie, they
would not ten times more rigorously
put him to death, then they did some-
times in Iewrie?

Whether that Duke of Alua,
which now liueth, and is the prope-
of papistrie, is not more fitly to be cal-
led Esau sonne, then that Duke Alua
which the Genesis speaketh of, sitheas
that Duke of Genesis did but come by
line from Esau loynes, and this Duke
of Louane expresseth Esau most natu-
rally in persecuting Iacob, and making
his father sad?

Duke
Alua
Gen. 36.

Whether Hosius, and Harding, who
say, the sentence againste Christ was
iustly geuen, and one Vause that wri-
teth

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teth a Catechisme from Louane, and hath wiped out the second of the ten Commaundementes, and deuided the last into twaine: or, the Iesuites that beginne to count Saint Lukes, and S. Marckes Gospels, as hangbyes, and make Saint Pauls writing to be but Scripture at theyr lust: I say, whether that Hosius, Harding, Vause, or the Iesuites, haue *from em meritis*, or no?

¶ Whether that Doctour Sanders that hath written one booke *de duabus Missis in uno templo, simul celebrandis*, and hath brought not one iote, or smale title of Scripture, to make for his purpose, do not represent the state of all papisticall writers, whose custome is not much to meddle with Scriptures?

¶ Whether that the papistes (as the worlde now is) coulde for any money bee hyred to let passe poysoning, and mankilling, sith that these be the greatest scholpointes of their church?

These questions haue their edifying, and edifie more richly, then these schol questions. But the question of principle is this: Whether is thy Beloued gone? Our questions must be of the go-
ing

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inges of the beloued; and the doinges of
the beloued; of Christs iourneyes, and
Christs ghesstes. And as questions may,
and must be asked, so it must be for lear-
ninges sake: so then learning ought to be
in all states & ages. And where as he saide:
Verlie ignorance is the dāme of all de-
uotio, I say to the contrary, verlie igno-
rāce is not the dāme of right deuotio,
certainly the Scriptures in all corners of
the do excite all kinde of people to know-
ledge. Esaie sayth: *An non quesierunt ibi*
populus ad Deum suum? Shall not the
people goe to seeke after their God?
Agayne: The people that sit in darke-
nesse see a great light. Agayne: The
earth shall be filled with much know-
ledge. Agayne, Christ sayth to all that
receaue the Communion: *Mortem eius*
annuntiabit. &c. Ye shall shewe forth
his death till he come. How can they
shewe forth or talke of his death, except
they haue knowledge? Agayne: *Cauete*
de Pseudoprophetais. Take ye heede of
false Prophets. How can they take heede,
except they haue learning? Agayne, it is
sayd: *Non legistis?* Haue ye not red?
eter sayth: *Regale sacerdotium, sumus.*

D. Cole.

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We are a kingly Priesthoode. We are all Priestes, and Priestes must be learned. Agayne, it is sayd in the Canticles: *Si nescis te (O formosissima mulierum) egredere a me*: If thou knowest not thy selfe, O thou fayrest of women, get thee from me. Paule sayth: *Omnia probate*: Proue all thinges. It is sayd of Chyristian people: *Ne simus paruuli intelligentia*: Let vs not be little ones in vnderstanding. Againe: *Vnus loquatur, alter diiudicet*: Let one speake, and the other iudge. How can those iudge that haue no learning? Peter willeth every man to be ready to render a reason of hys sayth. It is sayd in Genesis, that Abraham went to the hill of Moreth, that is, to the hill of shewing. So we must search the Scriptures till God beshewed vnto vs; and there we must tarie. Sainct Iohn sayth: *Omnes erunt dociles Dei*: They shall all be Gods scholars. Agayne: *Si quis voluerit voluntatem eius facere. &c*: If any man will do his will he must know of his doctrine. Againe: This is eternall life to know thee, and whom thou hast sent Iesus Christ. Againe: I write vnto you my little sonnes; I write vnto you

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you, fathers, I write vnto you younge
men, I write vnto you childre. Agayne,
he writeth vnto a chosen Lady, and to her
children which abide in the libertie. So
that he writte to all states and seges, to
the intent they should haue knowledge.
In the actes of the Apostles, when Paule
preached, the people opened their bookes
and conferred the places. S. Hierome
saith: that *Scriptura est ignorantia Christi*: the ignorance of Scrip-
ture is the ignorance of Christ. S. Hier-
ome writte to Paula, to Eustochium,
and Marcella, women. S. Hierome sayth:
Let the Plough man holding the hale,
sing some Psalm of David. S. Hierome
translated the Psalmes into the Sclauo-
nian tongue. Origene in an Homilie of
the booke of Iudith, sayth: That the
deuill possesseth all their soules that
liue in ignorance. The sayd Origene
do alwayes wishe that he could poure all
his knowledge into all kinde of men. Ter-
ullian writte a booke of a learned argu-
ment vnto his wife. Ambrose did instruct
Monacha S. Augustines mother in reli-
gion. Augustine writeth in the Psalm,
that the kingdome of ignorance is

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the kingdome of error. Other men may coniecture more.

Two speciall causes
of Papisti-
call igno-
raunce.

But these two causes I thinke to be the speciall two causes why that the world li-
uing as it were in a warre of ignorance,
doth call such & so much euill, peate. The
one cause is, the vulgar translation of
the Bible: the other, the worshipping
of God in a strange riting. Doubting
the vulgar translation, that is the matter
and conceiptive place of very error, and
ignorance. Hence Durice, hence Dot-
bell, hence Houllcotte, Bricot, Tapper,
Capper, Ecchius, Pighius, Coelmas,
and Hofmiester, haue founded, and liued
out many a sonde argument. Hence was
gile the Iesuites, hence was the Bo-
bonistes, hence the hoine of Leine is most
loftily exalted. This is thrust upon the
world by the Inquitors of Spaine, bab-
bed onely god, and authenticall by the
Council of Trent, and who soeuer will
not receaue this, he standeth accursed in
the face of the sayd Council, with the
scarce thunderbolt of Anathematization.
Besides that, this translation taketh a
way and addeth to the text, moe then ma-
ny hundreds of wordes. There is no leas
thoroughou

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throughout the whole Testament, but it
hath in this translation some great, and
gracious error. Whereas the Hebrue
translation sayth, *Melchisedec protulit
panem*. And so saith Ambrose, He brought
forth bread. Iosephus sayth, He mini-
stred bread. The vulgar translation
sayth, He offered vp bread: and here
upon they would deuise their waste offer-
toke. The Hebrue translation sayth,
Oseulemini filium: Kisse the sonne: The
vulgar translation sayth, *Apprehendite
disciplinam*, Take yee discipline. The
Hebrue translation sayth, *Fily hominum
vbi non gloria mea in ignominia*? Sonnes
of men how long shall my glory bee
turned into reproch? The vulgar trans-
lation sayth, Sonnes of men how long
will ye be of an heauy hart? The He-
brue translation doth say, The kinges of
holtes are fled, are fled, & the she dwel-
lers in the houses haue deuided the
spoyles: The vulgar translation sayth,
The kinges of vertues of the beloued of
the beloued, &c. The Hebrue doth say,
Ye haue slept amongst the middest of
the portes: The vulgar doth say, Yee
haue slept amongst the middest of the
C.iiij. clergie.

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Clergie. **The Hebrue doth say**: To en-
nie fatte hilles: **The bulgare doth say**,
To looke vpon lumpishe hilles. **The**
Hebrue doth say, I will turne thee from
Basan, I will turne thee fro the depth of
the sea: **The bulgar doth say**, I wil turne
thee from Basan, I will turne thee into
the depth of the sea. **The Hebrue doth**
say, The Crow went going foorth, and
came againe: **The bulgar doth say**, The
Crow went forth, and came not again.
The Hebrue doth say, In all the lande
of Egypt there shall be bread: **The**
bulgar doth say, In all the lande of E-
gypt there shall be hunger. **The He-**
brue sayth, They haue possessed me from
the beginning: **The bulgar sayth**, God
created me from the beginning. **The**
bulgar translateth that woord, to bowe
downe: vnto these wordes, to make a-
doration. Hence springeth their seruile
adozation. **The bulgare translateth** the
woord, fitte, into the woord, worthy: hence
commeth their fanisie of condignitie. **The**
Græke sayth, Gather not to your sel-
ues golde, and siluer: **The bulgar sayth**,
Possesse ye nor golde, nor siluer: hence
iseth their fanisie of willfull frierie po-
uertie. **The Græke sayth**, I would you
were

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were without carefulnesse: The vulgar
sayth; I will haue you without care-
fulnesse: hence spring the fanſie agaynst
marriage of ſome. This vulgar transla-
tion is (as I ſay) the bad mother of ma-
ny errorrs. And therefore that great
coſtly edition of the Bible in the Hebrue,
and Greeke tongue to be Printed from
Louane, if it haue this vulgare translati-
on adoyned vnto it, I aſke, *Quid Saul in-
ter Prophetas?* What both this baſe tran-
ſlation amongest ſuch precious tongues?
They, new Concozdante, which they ſay
like wolle is towardes, and all the bookes,
that they all write, are all naught, voyde
of Gods meaning, and Gods diuinitie, if
they be founded, or grounded out of this
vulgar translation.

Concerning the ſeruiſe to bee had,
and the worſhipping of God to bee in a
ſtraunge tongue, that is indeede, a thicke
bushell to hide the candle, or rather a lewde
effectuall meanes to plucke away both
the candle, and the candleſticke, making
the houſe of Iacob Gods Church, as A-
gipt, full of darkeneſſe, euen to be groa-
ped with our ſete. Poſt certaine it is, that
S. Pauls doth beat out the matter won-
derfull towardly for vs. He will needes

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dyne it to this, that Gods worship should
 be in such sorte, that the people may per-
 ceauie it, and say, Amen. Just of that
 munde is Iustinian the Emperour, who
 made an Edict to that purpose. Just so is
 Chrysostome, so Hierome, and so Basil
 Augustine vpon the psalmes sayth: It be-
 houeth vs after mans maner, and not
 after the fashion of byrdes to sing: for
 Iayes, Vssells, and Raviues are taught to
 pronounce they wot not what. Of a
 frustie froth euen they, whose Masse booke
 doth geue hypp euidence agaynst them
 selues, and will needes likewise proue
 that the people oughte to vnderstande
 the contentes of the Masse. The Masse
 booke sayth: Let vs pray. The Priest
 sayth: The Lorde be with you: The
 Masse booke biddeth the people answer.
 The Masse booke biddeth them liste by
 their hartes. The Priest sayth: Pray for
 me brethren and sisters. How can the
 people pray: how can they answer: how
 can they pray for the Priest, except they
 haue vnderstanding: Iustinus Martyr
 sayth: *Qui sacerdos gratias agit, populus uni-*
uersus clamat. Amen. When the priest
 geueth thanks, all the people cry, A-
 men.

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men. Chrysostome sayth, that the priestly
and the people talke together in their mi-
steries. This unknowne toying of theirs
must needs be that Babylonieall confusi-
on. For the confusion of Babel is not
in the many tongues, but in unknowne
speeches, which is not understood. Christ
sayth in S. John. *Vos adoratis quod nesci-
tis*: you adore you wot not what. So
may it be sayd to these: you chaunt you
wot not what, ye pray ye wot not what,
ye prattle ye wot not what. It is not
safe enough to meane well, that I can tell
them. In the first chapter of the prophet
Isaiah it is sayd: I am full of the fiercenes
of rages. In the 44. chapter it is sayd:
Thou offeredst me no sacrifice, and
thou didst not glorifie me with thy
burnt offerings. They offered whilst
God was full & weary, and yet they offered
nothing, because they offered not as God
commanded them. For so he sayth him-
self: I made thee not to serue in obla-
tion, and I did not weary thee wyth
frankensence. Saule intended well, but
that ended not well. Gedion made an E-
phod of the things that was in the eares
of the people, but it was a cord both to
him

Good in-
tent is not
enough.

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D. Sanders.
behaviour.

him, and to his house. Bythop Leo in a sermon he made *de passione Domini*, of our Lordes passion, saith: that Peter in cutting of of Malchus eare, had intent good enough, but he must smart with the sword because he had smit wythout knowledge wyth the sword. Doctor Sanders in an Oracion that he made in the face of Louane, hath much wrested his wit to proue that those thinges which are done in the Church ought to be done in the latin tongue. The argumentes that this Doctor bringeth are but few, and those but fond, and except a couple, and scarce so that couple are worthe to recitall. The one is this, out of Paul: *Nam tu bene quidem gratias agis, sed alter non edificatur. &c.* Thou doest well geue thanks, but in the meane time another is not edified. That which the Apostle sayth to be well done. (sayth Sanders) these yongling diuines call vnprofitable. But let this olde Sanders that semeth so sage to be crooked in diuinitie, barken to S. Paule. I had rather, sayth he, speake ten wordes to the instruction of others, then ten thousand with a tongue. This olde Doctor, this good chuser

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chuser, **Paſter Sanders** taketh that which is ten thousand times worse, and leaueth that which is ten thousand tymes better, so choiſly hath he choſen in this case. But his choiſe is not S. Pauls choiſe, and therefore we are youngling diuines by this herdia, for chuſing as Paul did. Another argument groweth from **Paſter Sanders**. Paule went ouer many countries, as Pamphilia, Capadocia, Phrygia, &c. but he ſpake not, ſayth he, to euery one in diuers ſouges, therefore ſome were ſpoken to, in an vnknowne ſoung which was not their owne. This is the fine force of Sanders moſt fine wirt, in finding out ſetches, and winding in ſtuſſe to ſtrengthen and ſortiſye Antichriſtianisme, and Papiſme. But why could not Paul do it? Say god Doctour Sanders, if thou beſt a god Doctoꝝ: and why would he not do it? ſay Doctour Sanders, if thou beſt a god fellow. Certainly **Fredericus Furius**, a man of as great doctoꝝ: ſhip as Doctoꝝ Sanders, a Spaniard, dedicated his booke to **Cardinall Burgenſis** a Spaniard, telleth vs a tale of quite contrarieties. For, ſayth he, **Andrew Peters** brother preached vnto the **Scythi**, **Sogdiani**

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ani, and Sacci in their tounge, Iacob to the twelve trybes in their tounge, Barthelmew to the Indians in their tounge, Thomas to the Parthians in their tounge, to the Medes in their tounge, to the Persi, Hercani, Bracchi in their tounge. But put case Fredericus Furius were a toungelesse man, and had now yet sayd nothing, I wene, that place of the Actes of the Apostles will easely choake Doctor Saunders, and all these troublous barrakers Lonanians. The people there say thus; *Non omnes qui loquuntur lingua Galilaei sunt.* &c. Are not all these that speake here, men of Galile? is it not much that euery one of vs doth heare our owne vulgar and mother tounge? We Parthians, Medes, Flamines, of Mesopotamia, of Iurie, Capadocia, Pontus, of Asia, Phrygia, Pamphilia, and Aegipt, of Lybia, Rome, Crete, and Arabia: we heare these men speaking the noble-nesse of matters diuine in our owne touniges. But they haue other arguments: There is one God, therefore the seruice must be in one tounge. I deny the argument: let it lye whilest it be helped. Master Harding hath two argumentes.

The one is, The title of the crosse was written in Groke, Hebrue, & Latin tongues: and therefore the service ought to be in one of these thre tongues. The the Jewes, Greekes, and Latinists, will neuer agree which tongue shall serue for y^e turne. Let master Harding make his argument thus: It was written in Greeke, Hebrue, and Latine: therefore it was written to be vnderstanded of all men, and therefore service must be in such a tongue, that it may be vnderstanded. The Hebrue vovells (sayth he) were not set downe to the consonantes by the Rabbies, because the exposition of the Scriptures should not be knowne to the people. Thus Ma^r. Harding is a Papist, a Jew, & all that nought is. If he will haue his argument assolled, let him remeber that Iudaisme, & Christianisme are dissemblable. The Jewes durst not looke on Gods face: But wee haue seene his glory, as the glory of the onely begotten of the Father. The Jewes durst not pronounce the worde Iehoua, but wee do it commonly. The Jewes kept hidde theyr miseries in shadowes: Christ sayd, Goe ye, and preach ye. No Jew did enter into the Sanctuary, but the high

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bygh Priest once a yeare. Our Samaritany Christ sayth: Every one that cometh vnto me, I will not cast him forth. It is euen so as I tell you good people. He that is ignorant in papistris, is like the woman of Samaria, which standeth at the fountaine, and is a thyrst, and yet feeleth her selfe not to be a thyrst. They are like those people that say: *Palpamus parietem sicut caci*. We groape at the wall like blinde men, and wee stumble in the noone time, as though it were in the night. They be like vnto those of whome it is said: The light came into the world, and they did not receave the light: Like vnto the Apostles, who in the darcke night took Christ to be a ghost: Like to those of whome Tertullian speaketh of, to the Gentiles: They do amisse because they knowe not. They be like to him that abideth in darcknesse, and knoweth not whether he goeth. Those that abuse these ignorant folke, be as (Esay sayth) that mingle the spirite of Beere in the moorde, and geue them woordes in a booke closely clasped. They be like to that Painter, that Plutarke speaketh of, that had euillfaoueredly proportioned a painted

Ben

Then, and therefore chased away the line-
ly Demmes, lest that his euill workman-
ship should be perceived: those chase away
Gods worde, lest their fanisie should be
discovered. If they be blinde leaders, then
there is an hole in hell, and tgether rushe
downe both the leaders, and the parties
misle led. If they see, and wil not let others
see, then they be as churlish as a dogge,
who when he is smit of a serpent, wil not
eate the herbe Canaria in the sight of
man, lest that man in such distresse should
be thereby relieved. They be like those
hypocrite Pharisses, that made fast the
kingdome of God agaynst them selues,
and agaynst all others. But to thwite
and vpraise them by their ignozaunce,
would be thought but to be vntrue and
calumnious. And that voyce of Maister
Harding from Louaine, saying: Verely
the greatest learned men in Christen-
dome haue bene of our part, doth seeme
to some a voyce of great truth & veritie.
Without all peraduentures, there hath
bene of Maister Hardinges sode so long a
cataloge of so vnlearned, and insensible
writers, as I thinke by arte memora-
tiue, they cannot be comprehended. That

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which Aloes is to the lippes, which galle is to the teung, which a carcasle smell is to the nose, which a cockatrice to the eyes, which a naked dagger is to the hart, that it is, and euen that comfort it is, to be conuersaunt in the base barbarismes, & balbe solismes, and bad sillogismes, and whole dungeons of the Duncerie of Hardinges companions. Let them not be to shrill in crying out, and craking of their learning, as likewise not to shrill to weaken and impayze our side. That which Erasmus sayd sometimes of *Prudentius*: *Ibis quouis seculo inter doctos, Prudenti*, thou shalt alwayes *Prudentius*, go for a learned man: so may I likewise say thus: The worlde will neuer bee so learned Martin Luther, but thou shalt be counted learned, thou shalt be called learned Zuinglius, and thou excellent well learned Oecolampadius, learned Bucer, learned Phagius, learned Emanuell, learned Pellicane, and learned Pomerane, and learned Brentius. A man woulde thinke you had goodly learning Cassander, Bibliander, and Burraus. Bullinger, Gualter, Wulfius, Lauaterus, and Simlerus. Diuines of Surecke, I thinke haue moze diuinitie then many
byagge

The Papistes haue not had, nor haue the best learned men on their side.

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blagge doctors that ryde aloft in Papa-
lie. What age will deny thee to be lear-
ned David Chitreus, or the Victor nus
Strigelius, or the Flaccius Illyricus, or
the Westimerus, or the Hemingius, or
the Hiperius, though Dod. Sanders say
nay and sweare nay. Thou hast a trusty
tounge in diuinitie most reuerend Maister Sanders
Caluine. And Theodore de Beze, thy sayth ear-
nestly that
best is better ballasted wyth godly lear- Caluin is
ning, the the bestes of manya glittering vnlearned.
Dope, who are sayd to contayne so many Let him go
godly matters in the bagge of their best. about to
Peter Martyr, or the Bishop of Sarisbu shew how,
ry are alone able to confute all the So: and he shall
boniffes. Musculus yeldeth better sucke be answer-
and sense from the scripture, then all the red.
Iesuites: nay, then all the writers of all
the papasse. But if they will needes heare
tell of some learned men of our side, what
say they to Muster, to Scheggius, to Ges-
ner, to the two men of many blessings
Robart, and Henry Stephanus? What
to Iohannes Sturmius? and what to
Petrus Ramus? I tell them the great
Betuclarkes and chaptaine scholars of all
christendome are ours, and on our side,
Picus Mirandula of a miraculous witte,

D.y.

and

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and aboundant learning, was ours. Erasmus the worship of the worlde, and Melancton the Phenix of Germanie, Iohn Reuclin the Hebꝛue father, and William Budæus the Græke father, were ours. Ye groundselles of learning, ye kindlers of light, in deede ye be ours. These Papistes haue lighted their candles at your candles, and whetted theyꝝ weapons at your stones, and sucked vp their learning at your fecte; Cūe so Thomas Harding sucked vp his learning at Peter Martyrs fecte, & Thomas Watson his learning at Sir Iohn Cheekes fecte: Baldwinus his learning at Caluins fecte, and Fredericus Staphilus at Melanctons fecte, Saunders, and the Iesuites haue their Grecismes and their Hebꝛaismes by imimitation of Musculus. Our Erasmus set Latin a fote, our Reuclin hatched Hebꝛue, our Budæus gaged Græke, our Melancton regendꝛed artes and sciences. Papistes, from vs ye haue had it, & by our examles ye haue spyed it. It is ours, it is ours, it is all of it ours. Crowes leaue your cackling, & geue you home agayne your borrowed fethers. But admit we were men of no laudable learning,

Papistes
had lined
still with-
out lear-
ning if it
had not ben
for prote-
stantes.

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learning, and that we could not rightly
 pleade it: yet *Quis iulert Gracchum de se-*
ditione loquentem? Varram de furio? Who
 can brooke that Gracchus shoulde
 speake agaynst sedition? Varres against
 theft? or Papistes against ignorance?
 The chiefe Rabbie and most frolicke di-
 mine of all their side Hosius, how hath he
 concluded of this saying: O bey those that
 be ouer you: therefore Prelates must be
 princes: O how can he be learned that
 thought king Dauid to be vnlearned? Those ar-
 guments are to be
 For, geuing hys iudgement vpon Da- found out
 uids Psalms, he sayth thus: *Scribimus* gathered.
indocti doctiq; poemata passim: we write by Iacobus
 poems of all handes, learned and vn- Andrea.
 learned: although Dauids psalter were
 an vnlearned Boesye. What learning
 is there in rearing vp of this argument?
 Caiphaz prophessed once: therefore what
 so euer the Bysshop of Rome speaketh is
 true. O this argumēt. The gates of hell
 shall not preuaile against the church: ther-
 fore the church can neuer be vnder sore.
 Yet S. Paul saith: I am sure that no crea-
 ture can seperate me from the loue of
 God. And yet though God loued Paul
 well, Paul was vnder sore. O this ar-
 gument

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gument. Heretickes haue alwayes appealed to the scripture; therefore who so euer appeale to the scripture, are heretickes. So drunkardes are commonly drunken with wyne; therefore all that drinke wyne are drunkardes. *¶* This argument: Christ did sit downe wyth his twelue disciples onely when he sayd: *Bibite ex hoc omnes*: therfore the clergy onely ought to haue the cuppe geuen them. And so this prophane byshop wretch might saye onely to the clergy: *Edit ex hoc omnes*: eate ye all of this. So onely the clergy should be partakers of the bread too. The Councell of Constaunce and the Councell of Basill doe reach the cuppe to the Laitie. *¶* This argument: He is blessed that is alwayes fearefull: therefore a man ought to haue a fearefull and a trembling sayth. *¶* What learning was it in him to say, that Commune and Catholicum were not all one: and that vices when they are common, cannot be called catholieke: Doctor Saynders hath a trim head, and a pure fine wit (as they say). But let them take a tassel how learnedly he hath behaued him selfe in his reasoning in his booke of Transubstantiation

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ation, as in this argument: Man was
 folozne for eating with his mouth: ther- Sanders
reasoning.
 fore man must be saued by eating wyth
 his mouth: therfore there must be Tran-
 substantiation. Agayne, the Romaine
 Byshops sent the Eucharist to strainger
 Byshops abrode: therfore it was an holy
 thing: and therfore it was transubstanti-
 ated, or els it could not be holy, and wo-
 thy the sending. Agayne, the Apostles
 were simple men, and Idiotes, sayth he:
 therfore they coulde not vnderstand this
 proposition: this is my body, if the signe
 were taken for the thing. Agayne, Vlpi-
 an the Lawyer sayth, the namess of
 thynges be vnechangeable: therfore the
 wordes must needes be as they are spo-
 ken and wrytten. By this pretie deuise
 he may banish all figuratiue speech from
 the scripture. Agayne, the Græke word
 τροπος, which signifieth a figure in Eng-
 lish, is called τροπος, of turning: but God
 is not turned (sayth he) therfore he bleth
 no trope in this place or figure. This ar-
 gument if it were marked, would be
 laughed at wth an whole monthes laugh-
 ter. In his fourth booke he commeth of
 with argumentes moze then a good pase.

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God is omnipotent: Ergo, there is transubstantiation. Agayne, Christ spoke these wordes in the night tyme: therefore the matter was great: and it could not be great except there were transubstantiation. Agayne, there were twelue disciples, the number was great, therefore the matter was great: then it must needs be transubstantiation. Agayne, Christ desired to eate it, therefore it was a great matter: therefore it was transubstantiation. Agayne, Christ loved them in the end in partaking it: therefore there was transubstantiation. Agayne, Christ washed feete, set downe, rise up, girded himselfe, washed and dyed, therefore the matter was great, therefore transubstantiation. Agayne, their Parlar wherein they supped was nere to the mount of olion, therefore a great matter: therefore transubstantiation. Agayne, he blessed it: therefore he transubstantiated it. Agayne, the people say, Amen: which is, it is true, or I would it were true: therefore the bread was truly transubstantiated. Agayne, A bell offered a sacrifice, and then after was offered: therefore Christ was offered in the Masse. Agayne, he sayth, if the

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the bread be but a figure: then none can
 be condemned for eating of a figure. Yet
 as I remember, the Popinatory of Arke
 of covenant was but a figure: yet be snare
 to that abused that figure. Agayne
 the Apple of the knowledge of good and
 euill, was but a figure of good and euill:
 yet it was not holy good: for he that
 abused that figure. It tell them it is death
 to abuse such figures. Solo god people
 do not these. Doct Sanders argumentes
 smell freshly of learning: Willas not that
 Pope learned that sayde, *fiat*, for *fiat*,
 and that Pope that translated Cephas a
 head: Willas not Petrus a Sato, diuinely
 learned, when he sayd the spirites of ge
 nerall Councells ought not to be tryed:
 yet withstanding these wordes he gene
 rally tryed the spirites whether they be
 of God or no: What booke shall chal
 lengeome haue bene writte with so flake
 and height a diuinitie, as these booke of
 the doctored Sir Tho. More, is alwayes
 tangling and tangling, harping and
 carping, about No, and Nay, yes, and yet
 the word, and that word, an Elder and an
 Elder Riche. And as Rachell incurred
 for her children, because she had them not:

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so Sir Thomas More might mourne for
 more dunitie, because he had it not. Dr.
 Fisher hath alleged many thinges most
 vnproperly, out of the vulgar translation.
 It is easie to be shewed, his doctrine is not
 learned, and therefore ought not to carry
 credit with me of learning. What grosse-
 nes is it in that fatte Eechius to proue a
 sacrifice out of the hebrue word *Gnasha*? or
 Sanders out of this, *cū faciā vitulā pro fra-*
gibus, to proue a sacrifice? It must needs
 be for lacke of learning, that that Lordly
 preest bishop Gardiner allegeded the third
 booke of S. Augustine, *de sermone Domini*
in monte, and yet there were but thow
 bookes wrotten, that he allegeded Theo-
 philus Alexandrinus for Theophiloxo-
 tus, there being hundred years be-
 twixt their ages? I say it must needs be
 lacke of learning, for his scolding pages
 say, that his memory was infinite, so that
 he could not perdy forger himself. What
 was it learning in Doctor Smith to al-
 ledge the counsell of Nice for Transub-
 stantiation: and than not to be able to
 shew one word for that purpose? Againe,
 that Doctor Oglethorpe sayde openly
 in great assemble: *Ostende mihi, qualis est*
corpus,

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corpus, qualis est corpus? Is it not learnedly concluded of Prierias: The Church founded pardons: Ergo, the Church is greater then Christ? Is it not excelsse of leaning that maketh Durand and the rest of their rationals thus to dispute: God made heauen and earth in the beginning, and not in the beginnings: therefore the Pope must be soueraigne? *¶* thus: God made two lightes, a greater and a lesse: therefore the Pope is bigger then the Emperour, as the Sunne is bigger then the Mone? *¶* thus: Princes shall eate the fat things of Ashur: therefore princes sonnes must be Cardinals to haue rich tempozalities in the church: *¶* thus: Iacob layd hys handes thwartlinges or a crosse, vpon Ephraim and Manasses: therefore the wooden crosse is venerable? *¶* thus: when one shall go ouer vnto the Lord, let hys couering be removed: therefore he that becometh a priest must shawe his crowne? *¶* thus: The Lordes is the earth and the roundnes thereof: therefore the Pope must be round? *¶* thus: The Ethnicks must licke the dust of Israels feete: therefore all men must kisse the Popes feete.

The
groundes
of papistry.

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facts. **D;** thus: he shall sprinkle many
 nations: therefore there must be holy wa-
 ter. **D;** thus: we sime by word, wooshe
 and hart: therefore we must say *Christe*
Kyrieison. **D;** thus: the Law goeth be-
 fore the Gospell, as Iohn before Christ:
 therefore the Epistle must be red before
 the Gospell. **D;** thus: the Gospell light-
 neth the world: therefore warden Tapers
 must be lightned before the reading of
 the Gospell. **D;** thus: the Lord passed the
 earth with three fingers: therefore we
 ought to crosse our selues with three fin-
 gers. **D;** thus: God sayde to the north
 wynde, geue: therefore the Gospell must
 be red with the priesles face northward.
D; thus: A smoke came vp from the
 prayer of the sainctes: Apoc. 8: there-
 fore there must be censuring in the church.
D; thus: Mary went not forth to meete
 Christ: ergo, there must be close pynnes.
D; thus: Elias went to see Gilgal, Be-
 thel, and Ierico: therefore there must be
 pilgrimages. **D;** thus: the facts of those that
 preach peace are beautifull: therefore Bi-
 shops must weare purple bandes. **D;**
 thus: the rocke was Christ: therefore the
 altar must be of stone. **D;** high misse-

rics

at S. Maries Spittle.

ries of learning, and profound depths of
learning; and surpassing fathers in re-
spect of learning. Should we not now
strike dole, and sacrifice a great huge
forefatted bull to these worthies of lear-
ning? Should we not take a Chyl trom-
pet and blow up for a lusty Theatre. All
baile Learned doctors, Venerable doctors,
Reuerent doctors, Doctors all doctors, Do-
cterly doctors, Irrefragable doctors, Im-
pregnable doctors, Seraphicall doctors,
Angelicall doctors, Spagyrall doctors, Illu-
minate doctors, Autenticall doctors, &c.
But see the learning of these doctors in
the epistles of obscure men, and in a dia-
logue betwene Reuelin and Erasmus.

¶ This haue I spoken (good people) of
questions, that they may be asked, and
that they may not be asked. What they
should be asked for learning, that lear-
ning should be; that ignorance is hurt-
full, that the aduersaries are vnlearned,
or learned by vs. Touching the vnlear-
ned state of their Clergie, which hath
bene now many a yeare, I may well say
that which Rabbi Aggai sayd of the vn-
learned Yehes: Our forefathers (sayd he)
plowed, and sowed, made furrowes, and

moored

A Sermon preached

molwed, made flowers, and thzeshed, win-
ded and grinded, & baked, and set bzead be-
foze you: but ye Jewes, ye had no mouth
to eate it. So of these Papistes, they had
Augustine, and Chrysostome, the Gre-
gories, Basill, Theophilaet; and the rest
that plowed and sowed, made furrowes,
and mowed, &c: but their mouthes were
stopped with steeles, they had no mou-
thes to eate it. England, to this as thou
now art, thou hast euen at this day plow-
ers and sowers, flowerers and mowers,
thzeshers, winders, and grinders, bakers
and bzead makers, bzead of zealous doc-
trine, and bzead of life. Open thy lippes:
God send thy lippes open, O England:
God send thee good England, God send
thee mine owne deare countrey, lippes to
be opened, mouth to receaue thys bzead
chappes to conteine it, teeth to chewe it,
palate to taste it, tounge to support it, and
to order it, thzoate to conuey it, stomacke
to welcome it, to digest it, to turne it
into an heauenly iuice, to super-
naturall humoꝝ, to spiritu-
all blood, to life, to blisse, to
spirite, to comfort,
and ioye.

Fayrest

at S. Maries Spittle.

Fayrest of all women, whether is thy spouse gone? The second part.

Here is to be noted that the Church is a woman, and that she is fairest of womē, and of the authoritie of the Church, because the question is demaunded of the Church in this place. And first that the Church is a woman, I will go by the fower Hebrew names of a woman: onely I will compare the Church woth a woman as she is *yuvē*. The appetite of a woman ought to be to her husband: the appetite of the Church ought to be to Christ. The woman bringeth forth her childzen in sorrow and paine: the Church bringeth forth in græse of members, and losse of limmes. A good woman must call her husband *Horde*: a good Church must call Christ, and make Christ her *Horde*. A good woman must be obedient to the voyce of her husband, & learne of her husband at home: the Church that is good must be ruled by Christ, and not rule Christ, Christes scholer, and not Christes scholemaster. Where it is sayd to Abraham; Abraham heare the voice of thy wife: The Papistes must consider

The church and a woman compered.

A Sermon preached

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The church and a woman compered.

A Sermon preached

ber that Christ hath not overle his selfe
as Abraham did, and therefore needs no
aduertisement from his wife the Church.
Againe, women be fearefull: so Jeremy
sayth: The strong men of Babel shall
be fearefull like women: so the Church
and every member of the Church is fear-
full. So it is sayd: Feare not Mary:
Feare not Ioseph: Feare not Abra-
ham: Jeremy be not afraide of their
faces: and to Saint Paule amongst
the Corinthians: Be not afraid. It
was great shame in the olde time for a
woman to be barren: it is great shame
for any Church not to teach the lawes of
God to their sonnes, and their sonnes
sonnes, for that engendzeth new churches.
It is as I say: the Church of Christ is a
woman, and hath womanhead towarde
her beloued. The Church of Antichrist
or Rome, is a drab, and hath no woman-
head, but fornication betwixt her pappes,
and adulterie betwixt her skirtes: and e-
uen at the last Councell of Trent, they
called the Pope the spouse of the Church.
I require all that be of honestie, what
womanhead there is in that to haue two
spouses at once, to commit adulterie with
Images,

At S. Maries Spittle

Images, to ouerrule the wordes of her husband, to adde and take to and fro the wordes of her husband, to burne & buffet her husband in his members. This is me thinks a shrewde wife and most womanly woman. This is a woman according to that saying: A woman shall hunt for the precious soule of a man, that is, an harlot shall hunt for the precious soule of a man. Or according to that, Geue not thy substance to womē, that is, to harlottes. She is a woman, as Antichrist is a woman, that is to witte, the whore of Babylon. And euen as Rome, Venice, Paris, and Corinth, when better meanes of prosperitie did want, made their cities to be frequented through faire harlots, and bentifull brane curtsians: so these Papistes haue brauen after their such a riotous route through the painted braverie of this their brothell woman. The Church of Rome is a woman, but an harlot, but the Popes concubine. She hath womanhead, but it is a brothels browe. She learneth of her husband, but when she list. She holdeth her toing in respect of her husband, but I make a lie. She is subject to her husband.

A Sermon preached

The
names of
Gods
church in
scriptures.

Christ, but Christ beares the strokes. She is no woman, nor hath any womanhead, nor is she fayre or fayrest, but by way of painted fayrenesse. The Church of Christ is a woman, hath womanhead, and is fayre and fayrest of all women. For her loueliness she is called a Dove: for her pretie trimnesse she is called a Roo: for her fruitfulness she is called a Vine: for her safeness she is called Mount Sion: for her holiness she is called a Priesthoode: for her royaltie she is called a Queene: for her qualities she is called Sweete, Comely, Perfecte, and most Blessed: for her glittering she is called an Iuorie Tower: for her brightness the Morning: for her bzauerie the Sunne: and for her beutie she is here called the Fayrest of all women. They say the Ceder tree is fayre to be seent amongst shrubbes and bushes: the Lillie of the valleys amongst lesser flowers: Mount Sion is perecelle amongst mountaines, and Ierusalem amongst cities: Behemoth is marueilous in the land, and Leviathan in the sea. Dina was fayrer then the daughters of the land: Iudeth fayrer then any Holofernes had seent.

and

at S. Maries Spittle.

and Hester pleasing in the eyes of Artaxerxes: none so fayre as the Sunamite to be found out for the contentation of King David: and no Church so fayre as this Church of Christ, which is in true speech called the fayrest of all women: not so far both passe noble Sarai base Hagar: nor Rebecca those of Abimelecks court: nor well fauoured Rachell the blere eyed Lea, as this woman for her beutie surmounteth all women. But the beutie of this woman is not in outward face, but in inward grace: *Omnis decor filia Sion abintus*: All the beutie of the daughter of Sion is from within her. This is that woman that is clad with the Sonne Christ, and therefore must needes shine and shewe trimme. This is she that is married to Christ in mercies and pitie, in fayth and iustice. Fayth purifieth the hart, the mercy of God working by his bloudshed, scoureth all filth and refozmeth all the defozmities by sinne in this woman. This woman therfore must needes be fayre, and fayrest of all women. Oh fairenesse of mans face, of womans face. Oh treasure for a tyme. Oh faire foolish vanitie. A little colde doth pinch thee,
C.y. a little

The beutie
of church.

A Sermon preached

a little heate doth partch thee, a little sicknesse doth marre thee, and a little of sores doth marre thee. But the fayrenesse of Christ in this woman, or in his elect, may be soyled, but it will be washt: it may be blacke: but it will keepe a good fauour: may be made red as scarlet, but it will be renewed woll white, and snow white.

The first reason to proue the church of Rome foule.

Mahomet & the **Popes** churches foule alike.

The Church of the beloued is fayre and fayrest of all women. Idolatrous Churches are foule and euill fauored women: and of all foule and euill fauored, I thinke the Church of Rome to be one of the fouleest of woman. The euill fauorednesse of Mahomet's woman or Church is in this euill fauored Romishe woman. That euill fauored Mahomet's woman or Church, defendeth many vices: Thus Romishe Church defendeth felwes, and strumpets, curtizans, concubines, and boy harlots. Mahomet's woman dreameth heauen to be a place goodly of riuers, pleasant Apples, young delicate women, and faire fruites: The Popes woman doth say and hold, that S. Dorothy made baskets of Apples that came downe from heauen. Mahomet's woman defendeth woikes: The Popes woman defendeth woikes.

woikes.

at S. Maries Spittle.

woykes: That woman from the 5. chap.
ter of the Alcoron becometh Burgatoz:
The Popes woman will needs hane
Burgatoz: Mahomet's woman curseth
all those that thinke not of Christ as Ma-
homet doth: The Popes Church curseth
all those that thinke not of Christ as the
Pope doth: Mahomet in the 5. chapter
of the Alcoron alloweth no disputing in
his religion: The Popes woman gaggeth
mens mouthes, lest peradventure they
speake: Mahomet's Alcoron was publi-
shed in the night tyme: So the Popes
doctrine in the time of darkenesse: Maho-
met sayth, Buy heauen: The Bishop of
Rome pradiseth a sale of heauen: Maho-
met sayth, he is bigger then all the thinges
in the world: The Pope sayth, that he is
Lord of Lords, and king of kinges. Thus
then I may say that the Popes woman
of Church, is as foule as the Church of
Mahomet, and as foule as the Church of
the Jewes: and who soeuer will proue
this to be true, shall compare her traditi-
ons and the Jewes traditions by the beu-
of a booke written by Petrus Galatinus,
of y Jewes. That comparison I go by with
silence, for I can not say in every thing.
E. iij. Againe,

The
Jewes
church and
Popes
church
foule alike.

A Sermon preached

The second
reason.

Againe, that woman that hath a foule head, is a foule woman: The woman of Church of Rome hath Antichrist to her head: therefore she is a foule woman, What Antichrist is a foule head, I proue: because Christ is a sayre head. Antichrist and Christ be contrary. Agayne, that Antichrist is the head of thys woman, I referre me to Bullinger and Gualter that haue treated that probation, & to a booke called *Antichristus, sive de fine mundi.*

The third
reason.

Agayne, if Peter were a sayre head, then thys woman hath had many a long day a foule head, and so hath bene a foule woman. The proufe of thys point standeth in this, to shew that Peter and the Popes of long tyme haue bene contrary.

Contrarie-
tie betwixt
old & young
Peter.

And it is easie to be shewed. Peter is as much to say as a rocke. Peter was in deede a rocke: but this Pope of late dayes hath bene a reede in religion, or els irreligious. Peter is called Symon, that is, an auditour of Gods word: This is a corrector and burner of Gods worde. Peter was Called to be an Apostle: This sheweth in by simonie, and conuiring, and popsoning, as Cardinall Benno can tell. Peter was an Apostle: this an Apostata.

at S. Maries Spittle.

of renegade, as the Apocalyps can tell. Peter was a man: this is a woman. Peter was a man: this is a beast, as the fore-said Apocalyps can tell. Peter preached to the Jewes: this neither to Jewe nor Gentile. Peter healed the sicke and the soze: this woundeth and killeth body and soule. Peter loved Christ best of them all: this the worlde most of them all. Peter would not haue captaine Cornelius to crouche to hym: this will haue Kinges & Keyfers prostrated at his fete. Peter could byrke to be blamed of Paul: this will not be blamed, though he draw thousandes to hell. Peter had neither golde nor siluer: this hath shod his concubines rich Walfries with siluer. Peter had *cetera*, that is, giftes and graces: this hath neither gift nor grace, but onely to say: I am rich and welthie, and I sit like a Queene. Peter wept bitterly by way of repentance at the cockes crow: this neuer repēteth, the greater part of Christendome crying & crowing against hym. Peter was somewhat ambitious for the Primateship, because he had left all and followed Christ: this leaueth nothing, nor followeth Christ, and yet his ambiti-

A Sermon preached

on is infinite. Peter would not haue him selfe washed of Christ: this man will not haue him selfe iustified of Christ, but by his owne merites. Peter would haue his head washed beyond Christes commaundement: this man enlargeth Christes commaundementes euen at his lust. Peter did sinne with loue towarde his Master, forbidding him to goe vp to Ierusalem: the Pope will haue his to suffer nothing, and to liue most pleasantly in all thinges. Peter denied Christ thrise: the Popes lyfe is nought but a denying of Christ. Peter when his Master was in ieopardie, sayd: beholde two swordes: the Pope when there is no ieopardie to Christ, but vpon his own lust, vsbetheth many thousands of swordes. Peter went with an breuen soote to the Gospell: the Pope with a most crooked soote, or rather is a very Nemrod to chase away the Gospell. Peter would not blame those that tooke his part in Iudaisme: the Pope will strike league with the heuens, if they will be Popish inough and Romische Catholike. Thus if Peter be a little soule, the Pope is ten times more soule. Where Peter is fairest, the Pope is foulest.

at S. Maries Spittle.

If Peter be sayre, the Pope is foule. The Pope is the head of this woman: therefore this woman hath a foule head: therefore she is a filthy Church, and a foule woman.

Agayne, if the Deuill be foule, then the Bishop of Rome is a foule head: and so this woman is a foule woman. The probation of this, is to proue a likelihoode and great agreement betwixt the Deuill and the Bishop of Rome. Now we thinke that in deed there is a great agreement. For the Deuill is called *Sathan*, that is, an hinderer: the Pope is Christs greatest hinderer and chiefest hurter. Agayne, the Deuill is called *Diabolus*, that is, a sclaunderer: the Pope sclaundereth vs whildest we live, and sclaundereth vs whildest we die: as the death of Luther, Zuinglius, &c. The Deuill is called *Inimicus*, that is, the enniouse ink: the Popes rancke is the destruction of the Church. It is sayd of the Deuill: *Sathan* fell lyke lightning: it is sayd of the Pope and his, *uidi stellas cadentes celo*. The Deuill was a liar fro the beginning: it is sayd of the Pope, that he speaketh great things: that is, lies and blasphemies. The De-

The same reason as ther wayes proued.

The deuill and the Pope sem- blable.

A Sermon preached

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at S. Maries Spittell

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The deuill and the Pope sem- blable.

A Sermon preached

will did not stand in the truth: no more
did the Pope according to that saying:
This day is poyson entred into the
Church. The Devill is a roaring Lion:
So the Pope, so his Spanish Inquisitors.
The Devill is that Serpent which per-
secuteth the woman in the earth: the
Church in this earth hath no such perse-
cuting Serpent, as that Serpentine per-
secuter of Rome. Paule when he inveig-
eth agaynst Elimas, and calleth him the
Devils sonne, in the Actes of the Apo-
stles, he seemeth to expound this worde,
the Devils sonne, in thys definition:
Plenus omni dolo. &c. A mā full of all ma-
ner of desceite, an enemye of all iustice,
and one that ceaseth not to make ill
the right wayes of God. This definiti-
on toucheth the Pope of Rome most nē-
ly in every point. If this be the definiti-
on of the Devils sonne, he is vndoubted-
ly the Devils owne deare sonne. The
Devill promised Christ all the wealth of
the world: the Pope promiseth Bishop-
riches, Abbeyes, Prebendes, &c. The De-
vill is called a Whale, because he ruleth
in the tumultuous waues of the sea: the
Pope is a Whale, because he beareth a
swinge

at S. Maries Spittle.

Swinge in the dayne wanes of thys busie
woylde . The Deuill is called a Dragon,
because he deuoureth soules : the Pope is
a Dragon, because he deuoureth both bo-
dyes and soules . The Dragon dyew the
thirde part of the Starres out of heauen:
the Pope withdyewe by livinges and ge-
uinges, the thirde part of the best learned
men in Chyristendome from the true doc-
trine . It is sayd that the Deuill shoulde
be let lose in þ' latter dayes . Bibliander
sayth, that Pope Hildebrand was the
Deuils selfe set at libertie . So that
now I say agayne, the Pope is a soule
head, because the Deuill is a soule head:
And this woman o; Church of Rome is
as soule as the Deuill, because her head
the Pope is as soule as the Deuill.

Agayne, those that preach and byng The
peace, are sayd, according to that: Fayre ^{fourth rea-}
are the feete of those that bring peace. ^{son to}
If those that byng peace be sayd, then ^{proue the}
those that byng warre be soule. ^{soule.} But the
Church of Rome hath alwayes brought
warre both bodilie and ghostly: therfore
she is soule. Now, concerning this say-
ing: That the Church of Rome hath al-
wayes brought bodily warre: it shoulde
behoue

A Sermon preached

behoue me to go downe by a long descent,
and to tell a long story what warriars
and fire brandes of warre these Popes of
Rome haue bene. But to make a short
speech, and to make forward as fast as I
can: I say that the nature both of the most
Popes, and of this bloudy woman Church
of Rome, is represented in the voyce of
Pope Paulus, who when he was offered
either peace or warre, he cryed out mighti-
ly and loudly: Warre, Warre. **L.** To
let passe that which is past, and to come to
these our dayes: What warres (good peo-
ple) and runnys of warres, what mur-
theringes and manquellinges hath this
foule and vnpeaceable woman brought to
passe in our times: First sayth Gregorie
Nazianzene: their gloriing is of peace,
but their glory is in blood: through the
bloudy fete of this inquiet woman, know
lieth now that Heroical personage Lewis
Prince of Borbon. This foule strompet
hath eaten by young Prince of Spaine,
a Prince of hope, and that goodly and good-
ly Lord Regent of Scotland. This foule
strompet, and most bloudy Church, carry-
eth them all the day long like sheepe vnto
the shambles, and in dede this wretched
warly

at S. Maries Spittle.

marly brothel maketh Christendome nothing els but a butcherie of Saindes, and a shambles of Partydomie. But after a few peares they shall answer God and vs. Concerning spirituall warres, this woman doth bring it. For touching peace of the wynde and peace of conscience, she neuer yet brought it. She teacheth false lies of mans Iustice, of Satisfaction, of contrition, of Supererogation, of bulles, indulgences, tendringes Papall, and tendringes Legantine: which all thinges be but a broke staffe (as Esay termes weake helpes) and will in the end plunge mans soule in desperation, in confusio, and in hel. Such peace tasted Franciscus Spira of, that died in desperatio, tasted Ecchius of, that dying vttered desperate wordes, tasted Sodoletus of, that dyed in a weake sayth, tasted Latomus of, that roared like an Oxe in hys death bedde, and as some thinke, tasted Bisch. Gardiner of. Those of that Church do fremere vi. vrsi: do rore like Beares: and those of our Church, and those that be the members of our faire woman, they doe as the Prophet sayth: *Genes. vi. columbi*: Mourn like Doves. They therefore like our saint, Christ.

A Sermon preached

Ego vado ad patrem, taking death to be no more but a passage to the father. They die like Paule: There is layde vp for me a crowne of glory. They die like Steuen: Lord I betake my soule to thy handes. They die like Polycarpus: Lorde make me a partner of thy resurrection. They die like Luther: God is the great Byshop of my soule, & let him take carke of my soule. They die like Caluine: I haue holden my peace Lorde because thou hast done this. This woman this Church bringeth warre to the body and warre to the soule, and therefore she is a soule woman.

The fifth
reason.

Againe, if sinne do make soule and vncleane, then is this woman that waye very soule and vncleane to. In respecte of sinne, Tertullian & Hierome call Rome, Babylon. But if they will be so impudent as to denie their vglie & monstrous race of sinne, then let Barnard speake that sayth: There is no healthfull place in that Church frō the toppe to the toe. Say, go ye then to and speake euen ye Italian wryters, speake Boccas, speake Petrarch, speake Mantuan, and speake Pallengenus. Wolbeitt, it is baine in me
to

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to bidde them speake, who commonly
throughout all their woꝝkes doe burst
out into most bitter speeches agaynst the
enormious lyfe of the Church of Rome.
But admit these men had neuer spoken a
ny one woꝝd agaynst that church, yet doe
but loke ouer Bales booke of Votaries,
and a booke called, A Cataloge of witnes-
ses agaynst the Pope of Rome, and then
I doubt not but you will subscribe that
this church of Rome is a most sinfull wo-
man. In the meane tyme, vpon the wit-
nissing of so many witnesses, in great
earnest I tell you that she is a most sin-
full woman, and therefore spiritually a
most foule and deformed woman. Those
thinges that they object to our church are
but freckes and speckes in comparison of
the Botches and Wiles of theyꝝ owne
church. And for our further purgation,
I report me to a litle booke of Maister
Caluine, *de scādalis nostra ecclesia*: of such
reproches as may be intended agaynst
our church. Now if they will say that
their church is fayzer, because she is trim-
ly attired, because she hath curious copes
and beluet bestmentes, sensing and sing-
ing, and much ioly ringing: it may please
them

A Sermon preached

them to vnderstand that all this sayzenesse is not sayzenesse from within the church, but an outward sayzenesse; and a paynted sayzenesse. And all those reasons which Peter Martyr in the booke of kings doth bring, that a woman ought not to paint her face, may be alleged agaynst them, that they ought not to paint their church. And if euer they will proue their church to be a sayze church, they must first make this good, that painted beawty is a good beawty. And thus much haue I sayd in these two points: that Chyistes church is a woman, and hath womanhead: that Antichyistes church is a drab and a shamelesse brothell: that Chyistes Church is sayze: that Antichyistes Church is soule. And now let me speake of $\hat{\text{h}}$ Church, and of the authozitie of the church which I cōfesse to be some, because here the church or sayze of women is asked and doth geue answer of the beloued and doinges of Chyist. Touching theyr argumentes: whereby they would geue so great an authozitie to the church: they be light and nothing such as they are esteemed. To come to their first argument, which is: Thou art Peter, and vpon thee Peter, I will

The au-
thozitie
of the
church.

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will build my church: it both not serue
for their turne, euen by the testimony of
the better sort of the fathers. For Augu-
stine vpon Iohn sayth: *Non a Petro petra,*
sed Petrus a petra. The rocke taketh not
name of Peter, but Peter of the rocke.
And agayne he sayth: I will build thee
vpon me, and not me vpon thee. Such
like wordes hath Origen: and so Hierom
to Iouianus, who in an other place sayth:
that the church is founded vpon all the
Apostles. But they haue an inuincible
argument out of S. Augustine: I would
not beleue the Gospell except the au-
thoritie of the church did moue mee.
I will not expound S. Augustine, nor
they shall expound him, but S. Augustine
shall expound S. Augustine. And here I
let them vnderstand by S. Augustine,
that he bleth to speake in the preterimper-
fectence for the preterpluperfecte. So in
the first booke of his confessions, and tenth
chapt. speaking of his youth, he saith thus:
Non enim discerem nisi cogerer: Which can
not be truely expounded but thus: *Non di-*
dicissem nisi fuisset roatus: I should neuer
haue learned, except I had bene driuen
thereto. Agayne, in the second booke and

I would
not beleue
the Gos-
pell &c.

Marke
this an-
swere
through-
out.

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third chap. he sayth: *Erubescerem* for *Erubescam*: I should blush, for I did blush: so that there hee straineth the modes. In the eight chap. he sayth: *Si tunc amarem poma illa que furatus sum*, which cannot be expounded thus: If I the would haue loued those aples which I haue stole: but thus: If I had then loued those aples which I had stolen: so that we must read *amarem* for *amasse*: I had loued, for I should loue. In the tenth chap. he sayth thus: *Ego solus illud non facerem*: which must needs be expounded thus: I would not had done so. So that here we haue *facerem* for *fecissem*, the imperfectence for the pluperfectence. No otherwise must needs be sayd: *Euangelio non crederem*, that is, *non credidissem*. The Papistes say, I would not beleue the Gospel except the authoritie of the church did moue me to it. I by the circumstances of that place, and by likenes of these other places, do say, it can not be expounded but thus: *Non crederem Euangelio, id est, non credidissem Euangelio*. So that the mere and vnbroken sense of St. Augustines wordes be these: I should not had beleued, or I should neuer had beleued the Gospel except the authoritie of

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of the church had moued me thereto: I should
 So that all the authoritie that they can not had be-
 gaine for the church out of this place, is leued the
 but this: The church was an introduction: gospell. &c.
 to Sainct Augustine to beleue & Gospell:
 therefore it is of more authoritie then the
 Gospell. So they may say that the Starre
 did shew the wise men & way vnto Christ:
 therefore the Starre hath more autho-
 ritie then Christ. So Iohn bare wit-
 nesse of the light, and therefore was of
 more authoritie then the light it selfe. So
 in the first of Peter and the third chapter
 it is sayd: That men should be wonne to
 the word without the word, by the con-
 uersation of women: so that the conuer-
 sation of women should be of more autho-
 ritie then the word. But it must be con-
 sidered that this argument is not good:
 The authoritie of the church to Sainct
 Augustine being a puny and a nouice in
 matters of religion, was greater then the
 authoritie of Christ: therefore the autho-
 ritie of the church is simply greater then
 the authoritie of Christ. So more then
 this argument: Iohn was in better cre-
 dit with the Iewes then Christ, when he
 bare witness of Christ: therefore Iohn

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his witnessing ought to be the better. Or this argument: womens conuersation moueth some men more then the worde: therefore it doth moue or ought to moue simply more then the word. But euen as Iohn that bare witness of Christ, did confesse that he was not worthy to loose Chyistes shoe latchet, no more the church though it beare witness of Christ in respect of credit and authoritie, is not worthy to loose Chyistes shoe latchet. And euen as when Christ put forth him selfe and began to be knowen to the people, Iohn said: it behoueth me to waxe lesse, and him to waxe greater: so when the church hath geuen a man to vnderstand of Christ, and that Christ beginneth to appeare vnto vs, the church decreaseth in authoritie, and estimation like Iohn, and Christ increaseth and wareth greater in authoritie and credite. Euen so do the Samaritanes in the fourth of Iohn, that were brought to Christ by the woman of Samaria say thus: we do not now beleue for thy talke: for we our selues haue heard and do know. And yet S. Augustines case and ours is not like. For he was moued by the authoritie of that church

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church which perswaded hym to the Gos-
pell the authoritie of the church of Rome
doth bend it selfe, and is directed to moue
vs onely to the church of Rome. Besides
that, that church did compell no man as
he writeth to Fundamentus, in the 4.
epistle: the church of Rome doth compell
vs to beleue they church, or compell the
soule to forsake the body. Agayne, they
reason that the Church shall be a citie
standing vpon a mountayne: and there-
fore it must allwayes be visible, and no
church (say they) is so but the church of
Rome. The very true exposition of this
place is this, as it may appeare by all
good expositors, that the Apostles are cal-
led the citie vpon a mountayne, & the salt
of the earth. So that the true meaning
is this: a good Apostle is salt, and therefore
let him season: a good Apostle is a moun-
taine, citie, or a high citie, and therefore
let him shew and shine so in woorkes, that
he may glorify God his heauenly father.
And in dede this text is expounded natu-
rally thus, and without violence. For it
is very straunge to a diuine to thinke that
Gods church should be a mountayne, ci-
tie, or a mounting citie, a high thing, or

The
church an
high Citie.

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Gods
church not
mounting
but misera-
ble.

How gods
church is
mounting
& famous.

a renowned thing, or a thing glorious in the world. For the church of Gods is represented in the burning bush of Moyses, it is neuer without fiery persecution: it is like the white horse in the Apocalips, that is alwayes chased with a red horse: it is like the Arke of Noah, that is tossed in the sea, and this is tossed in the world. It is compared to the Spone that waiteth and wanteth by the presence or absence of the Sunne: It is like Iacob that reppeth on a stone: It hath *semen sicut flumen* *substantiam eius*: holy seede and holy men the substance, and not commonly great personages and solemne personages the substance. I know the church of God is oftentimes famous: but that is thus: *ascendamus in montem Domini. &c.* Let vs go vp vnto the mountayne of the Lord, and he will teach vs of his wayes. The teaching of Gods wayes maketh Gods Church a famous mountayne. If Gods wayes be not truely taught, though she sit upon seuen hilles, as the church of Rome upon seuen hilles, she is not a famous mountayne, but an ignominious valley. Then they reason thus: Christ prayed

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for Peter that his sayth shoulde not sayle:
therefore Peter nor the Pope can erre.

Christ prayed likewise for all those that
shall beleue hereafter: then they may thus
conclude, that all those which haue, do, or
shall beleue, can neuer erre. The they rea-

son thus: *Dic ecclesia*: Tell the Church.

I say that must be done when it may be

done. In the time of Constantius whom

would they tell but Arrius, for he bare all

the countenance of the Church: bys

Church stode then rather vpon a moun-

tayne then any other Church, for it was

the highest, and most mounting in mens

eyes. They reason againe, that the church

is a pillo. But I reason that Christ is the

rocke. Take away the rocke, and downe

comes the pillo. The rocke is well inough

without the pillo, the pillo can not be

without the rocke.

But besides all this, they haue a peri-

ous interrogation, by which alone they

thinke to master all the worlde, to make

vs all starke dumme, and for euer to locke

vp all our lippes, and that is: In such and

such yeares where was your Church?

And this is that choking interrogatorie:

where was your Church? I aunswere

them

Christ
prayed. ec.

Tell the
church.

The
church a
pillo.

where
was your
church?

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them euen from the very Articles of my
 Creede: *Credo sanctam Catholicam ecclesi-*
am: I beleue that there hath bene, is,
 and shall be, a holy catholicke Church. S
 My sense can not shewe it, and therefore
 I beleue it: for if I see it, belief is in vaine:
 for where sence faileth, and can go no fur-
 ther, there beliefe beginneth. For is it
 necessarie that I should fro time to time
 see the Church, but I should from time to
 time beleue there is a holy catholicke
 Church. But in deede they, and such like
 bzinime persecutozs, haue of so long tyme
 kept vnder the Church, that we are di-
 uen to beliefe onely, for they haue left
 scarce any sence, or memozy of the true
 members of Chyistes Church. But they
 cry still a loude: Where was the Church?
 I tell them that it is sayd of God: *Tu es*
vere Deus absconditus: Thou art verily a
 hidden God. So the Church is often-
 times hidden. The husband of an hidden
 condition, and the spouse of an hidden
 condition. Where was the Church?
 Christ stode in the midst of them; and
 they knew him not. The Church was S
 in the midst of them and they knewe it
 not, Where was the Church? *Venient dies*

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in quibus radices ager Jacob: There shall come dayes in which Iacob shall take roote. Where was the Church when the Church had taken no roote? Where was the Church? *Erat in vobis, sed non erat ex vobis.* It was amongst you, but it was not of you. Where was the church? *Vbi duo vel tres congregati erant in nomine eius:* Where two or three were gathered together in Gods name. But where were these two or three gathered together in Gods name? *Mundus non nouit vos:* The world knoweth you not. Where was the Church? Burnet Foxes Martyriologie, and the Cataloge of witnesses agaynst the Pope, and there see, for there is to be seene where was the Church. But wheresoeuer els it was, the Church of Rome this many yeares was not the Church. The best argument they haue for the Church of Rome, is because it was once a holy place, and the sound of the Gospell went thence, and therefore still Rome must be the bryde mother of religion, and that there needes must be the Church. And peraduenture they will make it of the nature of Rome, that Rome hath the best religion: then

The church of Rome not the church.

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we may thus say: Mount Flacon bath
the best wine, the Athenians the best ho-
nie, Persia the best oyle, Babylon the best
corne, India the best golde, Tirus the
best Purple, Basan the best Oxes, Liba-
nus the best Ceders, Persia the best iewels,
Arrabia the best spices, Tharsis the best
Shippes, England the best sheepe, Saronis
the best Oren, Sicilia and Dalmacia the
best horses, Pirones the best fishe, Ithaca
the best swine, and Rome the best religi-
on. Whereby thus: the Italians be most wit-
tie, the Spanyardes best water skirmi-
gers, the Frenchmen best keepers of
holdes, the Scot with his Launce, the
Irish man on foote, the Germane in voite,
the Spirmadons in strength, the olde Ro-
mans best suffering of hunger and colde,
and the new Romanes are most religi-
ous. Whereby thus: the Egyptians haue no
Beaues, Africke bath no Bores, the coun-
treys Helanus bath no Oxen, the Parro-
bians haue no Iron, Athens bath no
Wolues, England no Wolves; Wight
no Foxes, Ireland no venemous beast,
nor Rome no bad religion. But be-
cause I do see in the Scriptures, that Je-
rusalem was turned into Ierusalem
that

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that is, the valley of vision was turned
 into the valley of confusion: and the fine
 valley of Sion into the valley of salt:
 that Lucifer did sinne in heauen, and A-
 dam in Paradise, and Loe in the holy
 Mount: that the mountayne Garzin
 where the fathers prayed, became a pro-
 phane dwelling of the Samaritans: when
 I read that Mount Sion became a place
 for Fored, and Bethel the house of God
 became to be Bechaven, the house of in-
 quietie, then me thinks I thinke of Rome,
 as Ieremy did of Ierusalem: *Falsa est
 meretrix ciuitas fidelis*: That Citie which
 was once faithful is become an harlot.
 These places were altered for wicked-
 nesse, and Rome is altered for wicked life,
 and wicked religion. And now me thinke
 of these Romanes I may thus say: The
 Mores are a bayne people, the Phry-
 gians fearefull, the Iudasites of an hard
 necke, and laden with sinne, the Atheni-
 ans vaine glorious, the Grecians light,
 the Galatians dullardes, the Carthag-
 nians faithless of their sayth, the Cretes
 liars, the Iudomites full of bread, the
 Iewes bluters, the Persians washers, the
 Spangardes lechers, the Flemminges
 dyinkers,

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Argu-
ments.

Drinckers, the Englishe glottons, the
Germanes hincwile, the Macedemonians
theues, the Canibals cruell, and the Ro-
manes Idolaters. So may I say, and e-
uen so do I say: for by doubtedly Church
of Rome is not Christes true Church.
Christes shepe heare his voyce: but the
Church of Rome beareth not his voyce:
therefore it is not the true Church. She
writeth in her coyne, that kingdome and
people that do not obey me, shall be rooted
out: contrary to that: the kinges of na-
tions beare rule ouer them, but ye shall
not do so: therefore she is not the true
Church. Ambrose sayth, that the true
Church is the mother of the living: but
those that be in this Church are dead, for
they haue no sayth because they haue no
knowledge: therefore this Church is not
the true Church. She committeth Idola-
trie and spirituall adulterie many wayes:
therefore she is not the true Church. The
Church of Rome numbres her multitudes,
as Dauid numbred his souldiers: and
therefore she is not the true Church. These
Papistes are like Cockels, they cary their
house about wyth them, and they their
Church. Aspalathus will not grow but
in

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in Boetia: ye kill these men if ye take a-
way the conuerture of y^e Church of Rome.
This Church is the rich Arras that cou-
uereth all their faultes and follies. But
admit (good people) that we were won-
derfull buron & obedient to this Church,
and most willing to come agayne to the
skirt of this Church, and to aske of her
questions and demaundes, as these young
women aske of this fatres of women. I
protest befoze heauen and earth, and the
founder of them both, that I thinke it not
good we should be bolde in asking, for the
great and imminent daunger in her an-
swering. For if we aske whether Iesus
be Christ or no, this Romaine woman or
Church giveth out her answer, that
the Bishop of Rome is the high priest, and
that the sayd Bishop hath the strength of
the kingdome of Christ and the infallible
veritie of a Prophet, and therefore they
allowe him to ouerrule Christ by adding
and taking to and fro his woorde. If we
aske, if Christ were the onely oblation
offered by onte for all, for the sinnes of the
worlde, her answer is very dangerous,
that the Masse is a sacrifice for the quicke
and the dead, and she falleth in commen-
dation

The an-
swere of
the Church
of Rome in
speciall
pointes of
beliefe

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dation of her, wherein God, and doth attribute the health of the world to that unblondie bread. If we aske her, if Christ be the intercessor to God, she answereth then most wretchedly *impera*: that Christ forsooth shall commaund his father by the right of his mother. If we aske her of the state and condition of man since the fall of Adam, she answereth that he may undertake heauen of him selfe, and well inough by him selfe worke out his owne saluation. Aske her what fayth is, and she will tell of an implicite thing, and of a generall fayth, that is, that good Christian folke ought to beleue that the Church can not erre, nor yet the Pope: but touching Christes merites to be applied to vs by fayth, and to be holden fast by that hand, there she keepeth glomming silence, and is as speechlesse as a fishe. If we aske her what the lawe is, she lodeth our shoulders with the heauie ceremonies of Iudaisme and Paganisme. If we aske her what the Gospell is, she maketh voyde Gods promise with her owne iustice. If we aske her of good workes, she answereth iust like S. Lukes Pharisee: then againe she disguiseth good workes to be thus:

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thus: to buy certayne men for money to
pray and to mumble by much quantitie of
psalmes in a couert tounge: to kepe huge
trowghes of Ling and Waltham many
yeares, to waite hoise with much chaun-
ting, to waite spechlesse with seldome
speaking, to waite lame with much sit-
ting, to be many knottes in their girdles
and many windowes in their shoues, to
be buried in wonden wedes and sun-
nyshe cotyles, &c. If we aske her of the
number of Christes Sacramentes, she
answereth that there are seuen: without
Scripture she hath added fise to Gods
two, as though God had let her his two
Sacramentes to vnto. If we aske her
whether we go after this life, she telleth
of Virgils, Platoes, and Mahometes
Purgatorie. If we should say vnto her
saye Church of Rome, whether is thy be-
loved gone, she would say he went in his
body to harrowe hell: And then I will
aske her how she can aunswere to *Signum*
Iona, & *signum Lazari*, the signe of Io-
nas and the signe of Lazarus, that
Christ should be thre dayes in his grave.
If we should say, saye Church of Rome,
whether is thy beloved gone, she will say

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to heauen: but then she dreameth grossly of heauen as Mahomet, and besides that in euery hill alter and grone altar, she will say here is Christ and there is Christ. The more she aunswereth, the more she aunswereth of lesinges. Uneth hath she now these many long yeares aunswered any thing truely of the goinges of the beloved, of the doinges of the beloved. Beleue me truely, I wolde, it is daunger to aske her: it is next to deathes doze to heare her: it is damnable death and hell to beleue her. Let it stand then for true, that the sayest of women, that is, the Church of Christ must first geue the aunswere of the beloved Christ. But when she by her aunsweres, and instructions hath once infozmed a man to Christ, then Christ him selfe doth for euer after ward geue aunswere out of his blessed worde to the full edifying, and contentation of our mindes and consciences.

The aunswere of the church.

He is gone down into his garden, to the beddes of his spicery, to be fed in gardens, & to gather Lilies.

The whole contentes of this scripture seeme to be these: That Christ comes do wne

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downe from heauen to be refreshed in the
world. And in true dede the redemption
of the world, and the gathering toge-
ther of mankind which strayed, erred,
& wandred, is a like refreshing to Christ,
as the gathering of Lillies is to man. I
am not to runne through all wordes
and all pointes of this text, so; that were
to fall of busy labour. I will therfore say
nothing, that he came downe, from
what place he came, to what place he
came, fro what company he came, to what
company he came; to what smarting in-
terteining he came: For will I speake
that he came to his garden, and that the
whole earth is a garden, that God geueth
increase to this garden, and is the Land-
lord of y garden, of y plenty, variety, and
delicacy of the garden, of the gardiners, of
our rent to be payde to our Landes lord
GOD, of the vsage and misusage of
this garden, of Gods punishmentes that
will come vppon those that do not thank-
fully enjoy the garden. These thynges
I might, but yet will not speake of. One-
ly will I speake of these pointes: That
he came amongst spicery, that he was sed
in gardens, and that he gathered Lillies:
Then will I byd the world seeke after

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him, according to that: Tell vs and we will lecke him with thee, and then will Ieetones make an end. And first concerning that clause that he came among the beddes of his Spicery, Hugo de Lira and Gilbertus, call the beddes of Spicery, the cloysters of Monkes: and euen wyth as good iudgement might I, or any other call Lillies Nunnes, and so the great mystery of Christes comming downe into the earth, and the absolute pleasure of his refreshing should be abridged in this, that Christ sometimes kept within Monkes cloysters, and some times went abroad to gather by Nunnes, and so then should be nothing but a sely cloysterer, and a sely Nunne gatherer: and so Monkes should be spice, and Nunnes Lillies: Monkes should please the mouthes of the beloved, and Nunnes the hole of the beloved. But this to thinke is to thinke a worlde of absurdities, and so be short and sharpe, Lira delirat and Gilbertus est bardus: Lyra doteth and Gilbertus is a dolt. Agayne, Barnard, Agathius, and Harphius say, that the bedes of Spicery were the Apostles and ministers, and it may so be, as they are called a burning and shining linc in the person of the Baptist: and

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and as they are called the chariotes, and
hoysemen of Israel in the person of Eli-
as: as they be called fathers in the person
of Paul, Iohn and Elias, as they be called
Gods in the person of Moses, as they be
called salt for they seasoning, and moun-
taine cities for they showing in the per-
son of the Apostles, as they are called
Embassadors for they bolde speaking,
and dogges for their barking: frendes of
the spouse, for they louing: so they may
be called spice and beds of spicery for their
fast getting, and for they swete smell-
ing: so it is sayd, *nos sumus bonus odor via
ad vitam*; we are a goodly smell of life
vnto life. But S. Hierome & the better
saye I thinke the beds of spicery are most
of all men that be Gods elect, that those
be Gods spices, those be Gods Lilies and
Gods flowers. And if that woman Hele-
na sayd wantonly in a fleshly cogitation.

*Ergo ego sum Circus, ego sum tibi nobile regum.
Desperam si non hoc ego pactus amem.*

When I am to thee vertue,
to thee I am a noble kingdome,
I would I were dead,
if I would not loue that thy best.

If she so sayd, how much more oughte

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we in an high couched conceit, and in a spirituall kinde of wantonnesse say, and say agayne: beloued Chzist, we are thy spices, we are thy Sinnamon, we are thy Balsamon, we are thy Violets, thy Roses, and thy Lilies: so sauery we are to thee, and so smelling we are to thee. It were moze then time that we were dead and destroyed, if we loue not that louing best of thyne, O beloued, and make thee our beloued; and make after thee our beloued. In deede the prayers and almes deedes of Cornelius is musicke to Gods eare. Out of Noahs sacrifice he smelled a swæte sinell: euen so it is very comfortable, and delectable to Gods senses, that a chzistian man liueth a good life conformable to Gods worde. The good life of a chzistian man is spice to Gods mouth, and spice to Gods nose. The odoz of a swæte fielde which is commended in Genesis, the odoz of incense in Sumery, the odoz of fragrant waters in Iob, the odoz of that oyle that ran downe Aarons beard, of that oyle that Mary shed vpon Chzistes head, the odoz of spike, and vine flowers commended in the canticles, the swæte balme in Ecclesiasticus, and the smell of Libanus

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Libanus that Ose speaketh of, the smell
of Noahs sacrifice, the smell of best burnt
sacrifices is not the like good smell to
Gods nose, as the smell of a good life ry-
sing from a good beliefe, for that is *Hostia*
Deo in odorum suauitatis: a sacrifice to
God, vnto a sweete sauour. Whole
grocers shoppes of spicery, all the flowers
in priapus garden, all the flowers that
Naiades, and Draiades, and Satyrus,
that is, all the flowers in hilles, and flow-
ers in dales, and flowers in many a grene
forest, are not so delightfull and smel-
ling. The violet hath not the like sauour,
the Rose hath not the like sauour, the Lily
the like smell, the Giliflowe the like sent,
as good life through good sayth yeldeth to
Gods nostrilles. And as good life yeldeth
a good sauour to God, so euill life, to God
yeldeth an euill sauour. So is it sometime
sayd of euill liuers: ye made vs smell be-
fore the Lord. The voyce of the mur-
ther of Abel, the voyce of the sinne of the
vngodly ones in the Apocalyps, the voyce
of the sinne of the Sodomites, the voyce
of the sinne of the Amiuites was not
musicke to Gods eare, nor the smell of
England is muske to Gods nose. But if

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god life make good smell, and euill life
make euill smell, how smelles England?
how smelles it? It smells, it smells. I haue
sayd as much as I can with curtesy say:
non refolet, sed olet: it smelles not sweet-
ly, but it smelles. But if I should heare
the voyce of the good spirit that speaketh
vnto me (and in dede I will heare it and
speake as it speaketh) I should thus say:
it smelles like a carcas, it smelles like a
carrion, it smelles like a doungehill. And
the cause of this so smelling, is sinne.
Now the world will cry out vpon me as
they cryed out vpon the prophet Miche:
Quod scelus? quod crimen? what sinne, or
what offence? And euen as that Prophet
answered *Ierusalem et Samaria*: Ierusalem
and Samaria: So I answer, London,
Pozke, Carlill, and Canterbury, For-
wich, Lyncolne. &c: those sinnes. For
euen as Lucane speaketh of a body sore
wounded, *totum est pro vulnere corpus*, all
the body was as one wound, and our
Saviour Chzist bearing the sinnes of the
world, was by Paul called sinne: So the
prophet Miche being asked what sinne
sayd Samaria and Ierusalem, as though
so; they; unfaulness they were nothing
but

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but mere sinne. So if they aske me in these dayes what sinne: I answere London, Yorke, Doner. &c. I meane these cities are so sinfull, that they are sinne.

But if the worlde haue so longing a lust to trouble me with asking what sin, and what sinne: then be thou strong my

Sinnes of
this time.

spirite, and go and cry out my voyce to tell the sinnes of this earth, thy sinne, and that sinne: and first if the papistes will be

Papistical
sinnes.

sire to know of me what sinne: I tell them that tooles do cleaue still in their mindes which is as sweete a sinne as the name of tooles in the hebrue tongue is a sweete worde; which signifieth a more vn-

sweete place then I can honestly rehearse: That sinne. *Qui sordescbat sordescet ad-*

buc. He that was a Papist in Quene

Maries time is still a Papist: that sinne.

Agayne, those which had tasted of a good

light of the Gospell are runne backe a-

gayne to theyr olde homet: that sinne.

He that ever stode befoze is now fallen:

that sinne.

If our Protestantes aske me, what

sinne: I will tell the our protestantes are

most of them all like vnto mice. Mice

will be still in the house, but neuer be ac-

Protes-
tantes
sinnes.

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quainted with the master of the house : so are our protestantes to godward: that sin. They are like to Iudas, they kisse Christ and geue him gentle outward interteimment , but it is for 30. pence or 30. pounce bauntage, or money more or lesse : that sinne . They are like that Eagle which the prophet Esay speaketh of: The eagle which is with thee, is not on thy side: that sin. They are like the princes of Iury that beleued in Christ , but dare not confesse for the Whores: that sinne , They are like Symon Magus that walketh wpth Philip like an Apostle , but workes with money like a wizardling: that sinne. They be like Ananias and Saphira that dare not ventre all they haue wpth Christ and the Apostles, and hang clerely vpon Gods prouidence , but will be sure to keepe one peece for after clappes : that sinne . Our protestantes are, the most that euer I see, like to Acabbes wife, she neuer put on demure apparell but when she spake with the prophetes : so these men are neuer holy but at sermon times, and in presence of those whose holines they do reverence: that sinne.

But I will say particulers . If the great

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great men of the Land aske me, what sin: ^{Sinnes of}
I will then tell them thus: The great great men.
men of the Land seeke to reare vppe
houses of Sicamore trees, and new bak-
ked bricke battes, and to grow into
such rancke reuenewes in their coun-
ties and sheeres, that they feare neither
God in heauen, nor prince in earth,
nor feend in hell: that sinne. It is a tick-
ling pleasure, and most of all cordiall to
some of those, to make princes glad of an
unprofitable title of clemency, so that
they will not distribute one philip of cor-
rection to Gods long cōtinued idolatrous
enemies: that sinne. Thzough some of
these, and other violent welthy worldli-
nes, all Westminster hall, and other pla-
ces of helpe, are not able to keepe Naboth
his vineyard: alas, and moze then thise
alas. Naboth loseth his vineyard and his
vyne, hys sheepe and hys kine, hys coate
from his doublet, his doublet from his
shert, his shert from his bare naked skin:
that sinne. Agayne, they keepe the cler-
gy, and men of God so farre from the ac-
cesse to the prince, that they are farre frō
the state of other prophets. Elizas had
his hostes aske of the king what she would

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and he would dispatch it. Now Elizas must dispatch from the king what he can, and not what he would. I say not but that Elizas can doe some thing by courtly friendes, and other meanes, but Elizas in the name of a pzophet, & as he is Elizas, can doe now a litle or nothing: that Sinne.

Times of
clergy.

Agayne, if those of the ministry be maund of me what Sinne? I will answere for vs all: we are all of Peters minde, *bonum est nobis hic esse*: we thinke it a mery life to be still in this woꝛld, and to buyde our nestes as high, as warme, and as duryng as we can: that Sinne. We be like Ely, he durst not sharply enough correct his childeꝛen, nor we controle our auditoꝛs. Iacob fell doꝛne seuen times befoꝛe Esaus face, but we make seuentye seuen low doꝛne crouching curtesies to euery noble man, befoꝛe we will tell him of his duty how vndutifull so euer he be: that Sinne. Agayne some that goe for our bzethꝛen, and of the auncient sort of vs, count vs very vndiscrete and but starke foles when so euer we beginne to pzactise some litle of that which we should doe: that Sinne. An other sort brooch and bzabble many folish fronticke follies

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in diuinitie: that sinne. Every Christs
crosse losell hath a church plot in his head,
without all sublecion of spirit to spirit,
doth thinke them selues euen pæres to
Primates: that sinne,

If Magistrates, iudges, and Justices request of me, what sinne, that
which our Saviour in S. Iohn sayd to
the Magistrates: None of you all per-
formeth the law, may be sayd to right-
ly upon these: that sinne. They are like
the Magistrates that Esai calleth Apo-
statantes: they were worse. The longer
they tarry in their romes, the losier they
become: the more exercise they haue in
this world, & greater worlodings they be:
that sin. They be Magistrates like Iudas
the patriarch, that will iudge Thamar to
the sler before Thamar's cause be heard or
knownen: that sinne. Specially if Poti-
phars wife sue to Potiphar, then Ioseph
goes to gyues be he neuer so iust: that sin.
They iudge not as the p'ophet biddes
them, to the widow and the fatherlesse,
but they iudge to them selues, to their
wife, to their childzen, to theyr leases, to
theyr siernes, to theyr purse, to theyr
kitchen, to theyr stable, to them and to
theyrs

Sinnes of
Magi-
strates.

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theyrs as much as they can: that sinne. They *do facere homines peccare in verbo.* &c. They trippe men in their wordes, and trounce men in their reasonings: that sinne. Under the word [law] they banish the thinges right, yet Tertullian agaynst the gentiles doth say: *Non liber est iudex in eo quod lege cautum est illi*: It is not alwayes charter inough to the iudge that he haue law on his side: that sinne.

Catholike
sinnes.

If the whole world, if y^e whole realme aske me, what sinne? I tell them that the whole realme & the world trembleth like the leafe of a tree of wood at euery warre, and buzzing of warre, as though Gods arme had lost the length and strength: that sinne. There is much idlenesse: that sinne. There is a sleepe obliuion of all Gods benefites, and a great Noahs flood of manifold vanities: that sinne, and that sinne. There is cutthroate vsurie, fulnesse of bread, & drunkennesse in the day tyme: that sinne, that sinne, and that sinne. There is fleshelust, eyelust, lifepride, and no bowels of pitie: that sinne, that sinne, that sinne, and that sinne.

Aske me not, aske me not (D) what
sinne

at S. Maries Spittle.

sinne, I lacke witte and memozy, sides,
and strength: I die, I faint, I should fa-
mische to stand still, and holde out in tel-
ling the woꝛld their particular sinnes by
that sinne, and that sinne. But specially
the lacke of bowels of pitie is so much,
that *Christus nō pascitur in hortis*: Christ
is not fedde in our gardens: Christ is
not fedde amongst vs. But what feedes
Christ, and how is he fedde: The feeding
of Christ is after thre sortes: and in one
point I may cōpare him to Mithridates
wife, who though he ate not that which
is poysoned as she did, yet eateth he that
which is rancke and vicious. So it is
sayd of the time of Messias, that he should
eate Bulles, Buckes, and Bozes: so of the
godly ones in the Apocalyps, that they
shoulde eate the fleshe of Italian horses.
Now that Christ and the godly preachers
shoulde eate Bulles fleshe, and Horse flesh,
is, that they shoulde cōsume with teaching
and preaching, the rancke and riotous hu-
mors that abound in mens natures, that
the Lyon might be brought to eate hay
like an Oxe, and the Wolfe become an
unhurtfull neighbour to the Lambe,
that Eagles might be made innocent like
Doves,

A Sermon preached

theyrs as much as they can: that sinne.
They do facere homines peccare in verbo.
&c. They trippe men in their wordes,
 and trounce men in their reasonings:
 that sinne. Under the word [law] they
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 iudge that he haue law on his side: that
 sinne.

Catholike
 sinnes.

If the whole world, if the whole realme
 aske me, what sinne? I tell them that the
 whole realme & the world trembleth like
 the leafe of a tree of wood at euery warre,
 and buzzing of warre, as though Gods
 arme had lost the length and strength:
 that sinne. There is much tolence: that
 sinne. There is a sleepe obliuion of all
 Gods benefites, and a great Noahs flood
 of manifold vanities: that sinne, and that
 sinne. There is cutthrote vsurie, fulnesse
 of bread, & drunkennesse in the day tyme:
 that sinne, that sinne, and that sinne.
 There is fleshelust, eyelust, lifepride, and
 no bowels of pitie: that sinne, that sinne,
 that sinne, and that sinne.

Aske me not, aske me not (D) what
 sinne

at S. Maries Spittle.

sinne, I lacke witte and memozy, sides,
and strength: I die, I faint, I should fa-
mische to stand still, and holde out in tel-
ling the world their particular sinnes by
that sinne, and that sinne. But specially
the lacke of bowels of pittie is so much,
that *Christus non pascitur in hortis*: Christ
is not fedde in our gardens: Christ is
not fedde amongst vs. But what feedes
Christ, and how is he fedde: The feeding
of Christ is after three sortes: and in one
point I may compare him to Mithridates
wife, who though he ate not that which
is poisoned as she did, yet eateth he that
which is rancke and vicious. So it is
sayd of the time of Messias, that he should
eat Bulles, Buckes, and Hozes: so of the
godly ones in the Apocalyps, that they
should eat the fleshe of Italian hozes.
Now that Christ and the godly preachers
should eat Bulles fleshe, and Hozle flesh,
is, that they should consume with teaching
and preaching, the rancke and riotous hu-
mours that abound in mens natures, that
the Lyon might be brought to eat hay
like an Oxe, and the Wolfe become an
inoffensfull neighbour to the Lambe,
that Eagles might be made innocent like
Doves,

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Dones, and all that is sauage lay downe
his nature. But still we see that Bulles
be as much Bulles as euer they were, as
full fatted as the Bulles of Balan. Bores
be still bozckish, Buckes rancke, Egles
violent, Kites greedie, Gripes rauenous,
Gozmozantes griple, the most of men
like Horse and Mule. This beastlinesse in
men is not consumed by preaching and
teaching, and therefore Christ is not fed,
the world is this way fatte still, and ther-
foze Christ is leane still. The fatter the
one, the leaner the other. I speake now
to the worlde and beastly worlodingses,
Bulles, Buckes, & Bores, Egles, Gripes,
Kites, and all ye haggarde byrdes of hea-
uen, turne not. O turn not, as in Ouid's
Metamorphosis, out of men into beastes,
but returne ye out of beastes into men:
suffer ye Christ, and Christes godly Pro-
phets, to feede vpon your flesh, and eate
bp your vile bites: consume your selues
to the forme of the doctrine of the Gospell
of Christ Iesus: suffer your bodies to be
chastened, and to be brought vnder into
seruitude. I will tell you that which is
true to be tolde. Gods heauen is a colner
house, it is not a roome for Egles, for
Gripes,

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Gripes, for Coymozantes. &c. it is a
caule for Shape, and not a stauke for
Bulles, not a pale for Buckes, not a fyre
for Boies, *saluum enim non est regnum coe-*
lorum: for such truely the rounge of
heauen serueth not.

Agayne, Christ is fedde with iustice
and rightcousnes, with good life and true
religion. So God is called an husband-
man that planted a Vine, and thought to
haue dronke of the wine, but the Vine
brought forth solwer Grapes. Let no man
deceauie him selfe: leude sayth, and lose
life is ill grapes and solwer grapes. Let
vs then bring forth good grapes, & grapes
of repentaunce, grapes to feede God, and
grapes to content God, or els short wordes
will come vpon vs: a batchet and a fire, a
batchet and a fire. Euery tree that bring-
geth not forth good fruite, shall be cut
vp and cast into the fire. Our beloued
Christ is dry for god life, geue him not
solwer grapes. He is dry, clappe him not
on the lippes with euill and Gaule. He is
hungry for iustice, as Amos sayth: turne
not iustice into Wormewood, Solwer
grapes are not delicate to man, nor Ido-
latry to God. Euill is bitter drinke to
man,

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man, and euill life is to God. Wormwood is bitter to mā, and so is iniustice to God. And yet Christ is fed an other third way, or rather was fedde, or rather is, and was fedde, as when he was at feastes, & when he was with his disciples: so when he cursed the figge tree: but that hunger of hys is now foredone, and as he sayth by hys Prophet: *Si esuriero non dicam tibi*: If I shoulde happe to be hungry (people) I woulde not tell thee. Then how is he now hungry, and how is he now to be relieved? He is hungry in his needie Ministers, in selie destitute Orphanes, and in impotent poore creatures. He that receaueth those, receaueth Christ. He that slaketh their hunger, slaketh Christs hunger. He that quenbeth their thurst, quenbeth the thurst of Christ the beloued.

Psal. 50.

Touching Gods Ministers in these dayes, benefactors in olde time haue had towarde them a most liberall deuotion: and hereupon it commeth to passe, that though very much hath bene withorawen, yet somewhat remayneth: yet I do not say that Christ in this kinde of people is now specially hungry. Howbeit I am not ignorant that many a poore Minister of these

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these times is like Elizas. He had not ps;
no: linke, no: table, no: candellicke, but
as his hostes allowed him, and these poore
Godes men must be helped by their holte
o: hostes, o: one frēd o: other with coate,
and cappe, and cuppe, and candle, and sta-
die, and table, o: els they shall be altoget-
her harbozlesse & helpelesse. And needs
must I further yet say, that in many a
poore scholer of the Vniuersities, Christ
him selfe is full of hunger and necessitie.
These be y noble sonnes of the Prophets
and most apt of all others to be busshes
of Godes temple: yet haue I seene many a
god wilte, many a long day, kept low and
leane, to be made broken with hūger, and
abieete with ponertie. I do not now know
the liberalltie of this Citie towarde both
those places: onely this can I say, that
lesse then the tenth part of that which is
nothing but surfitte and sicknesse to the
great excessive eaters of this towne, wold
cherishe and chere vp hungry and thyristie
Christ, in those his hungerstarued mem-
bers right well.

Touching the hunger of Orphanes,
and such as be fatherlesse, I do not thinke
but that it is very great, and I haue no
D. J. great

A Sermon preached

The boyes
of Christes
Hospitall.

great hope that it will be much lesse. The fathers them selues in this worlde haue much adoe to shifte for them selues: therefore it must needes be y^e condition of these poore selie ones to hunger, to thyrst, to pine, and to starue. Yet the example of this good gentleman Alderman Dabbes, & his ever laudable goodnes to this litle poore people, was likely to haue stirred by many after this time to haue done the like. But I trowe, for all that we can preach and exhort, it will be true, that when the sonne of man cometh there will be but little fayth, and little good woorkes to. This man in these Orphanes bath clad Christ, and fed Christ. She that shed oyle vpon Christes head, shall haue a good name where soeuer the Gospell goeth, and the shedding of this reliefe vpon Christes members is a thing of fame, and very woorthy of standing memozy.

Concerning impotent persons, and poore in generall, though many Hospitalls haue bene for them erected, and her Maiestie, and her Maiesties Counsell, haue had by one Acte of Parliament to their reliefe a goodly respecte, yet Christ this way and in this people, is more hun-
gre

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gry then Lazarus, and moze needy then
Itus. And as the Scripture sayth: Abels
bloudshed cryed to God: so me thinke
the hunger of this hungerstarued genera-
tion, should crye a loude to God. And if
they will turne ouer to me the penman-
ship or inditement of their bitter excla-
mation, me thinke I could for their pur-
pose contriue no moze fitly, then in these
wordes, and thus: Lozde we doe heare
and vnderstand that the earth is thine and
the fulnesse thereof. And though it be that
we deserue no moze then we haue, yet
turne down thine eye, and do but see what
maner men they be, whom thou hast bles-
sed with wealth, how they grope theyr
soules with rest, and how they eate their
bread alone. Why Lozde? here is no
Abraham to enterteine thy messengers,
nor Lot to compell thy ministers to come
in: but many a ritch glutton to make fast
the doores vpon them, & to cause them to
keepe without. The Prophet Elias lack-
eth his hostes of Serapta. The Prophet
Elizas lacketh his hostes the Sunamite.
Paule can not finde the Purpurisse, nor
Peter the Currier: Iob we haue not, nor
Toby we finde not: Captaine Cornelius

The beg-
gars outcy,
or rather
the ouctry
of the beg-
gars wyon-
ges.

A Sermon preached

is a blacke Swan in this generation: here is no Philip to feast the poore, but eche rich glotton doth geue interteinment to his equall or better: no Martha is there to geue the curtise interteinment, nor Mary to poure any thing that swete is vpon thy head. Lazarus lyeth still before the doores, and can not wyth long loude crying, come by the crommes of their tables. In vs Lorde thou art day and night tumbled miserably before their doores: In vs thy down bed pillowes are hard pavement stones: thy warmth is haile, snow, and what so falleth fro heauen: thy welth is want: thy feede is hunger. Truly this land is a land of no charitie, for euen of purpose they deuise, good Lorde, to make haucke of all thinges, that we may be relieved with nothing. Haucke in their stowe apparell, their wines, childzens, and seruantes apparell, outragious haucke in their diets, yea too much haucke in many wayes. Their horses chewe and spewe vpon golde and silver, and their mules goe vnder rich beluets, Dogges are deare vnto them, and feede much daintily. Courses and Bites coste them many a round pound. There is none but
thy

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thy Maiestie that knoweth all thynges,
that knoweth all their hauockes & vaine
expenses, so that we can get nothing: spe-
cially, good Lord, O good Lord, this Lon-
don people, though it drawe neare thee
with lippes, and haue a name to liue, yet
hath it a most flintie and vncircumcised
hart, and is in dede a people of no bowels.
Lord here is the rich glotton to be seene
vp and down, and round about the towne.
Here is scarce any thing in the vpper sozt
but many a foolish Nabal scraping and
scratching, eating and drinking, and so-
deinly and vnworthely dying. The eyes
of Iuda were sayd to be red with drink-
ing, but much of this people haue their
whole faces fire red with continuall quaf-
sing & carousing. Sodom and Gomorra
were sayd to be full of Bread, but these
Londoners are moze then full, for they
are euen bursten with bancketing, and
soze and sicke with surfeting. Lord thou
whistlest to them, and they heare thee not,
thou sendest thy plague amongst them,
and they minde thee not. Lord we are
leane, Lord we are faint, Lord we are
miserable. Lord we are thy members:
Lord therefore thou art leane, Lord thou

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art faint, Lorde thou art miserable: rise
good Lorde, arise, and iudge thine owne
cause. And thus much of Christ a beggar
in these beggars. And now will I speake
of Christ a Lillie gatherer.

And to gather vp Lillies.

Of gathering of Lillies, many thinges
may be spoken many wayes. And what
Lillies do signifie in this place, I am to say
as before: that when the beloued goeth
down into his spicery to be fed in the D,
chardes and to gather Lillies, is no more
but that he goeth to be refreshed in the
earth. Howbeit the fathers haue made a
further processe in this matter, and some
yelde one sense, and some an other. But
for my selfe I would not for any thing re-
hearse opinions vpon opinions, and notes
vpon opinions, and exhortations vpon
notes, for that would be now long and
werisome: onely I will say something of
one exposition which Rabbi Iarhi and
S. Barnard do seeme to embrace: that is,
to gather vp Lillies, is to gather vp men:
and yet euen in this one exposition re-
steth to be handled that Christ is a gathe-
rer, and men be flowers. If Christ be a
gatherer

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gatherer, then is he no disperſer. In deede
it is mete that the ſhepheard ſhould ga-
ther his ſheepe, and the hen her chickens,
and the huſbandman the graine into the
barne. Euen ſo the Prophet Ezechiel
ſayth: That Chriſt ſhould gather hys Ezech. 34
ſheepe out of all landes, and gather
them into their owne land. So doth
he himſelfe ſay with an affection of moſt
deepe loue: O Ieruſalem, Ieruſalem,
how often would I haue gathered thee
together, as the henne gathereth her
chickens vnder her wing, and thou
wouldeſt not. And as Lilies grow di-
ſperſed here one, and there one: ſo good
men grow rare and thinne. And as Chriſt
picketh Lilies from among thornes (for
they growe among thornes): ſo picked he
Abraham from the thornes of Chaldee,
Job from the Huſſites, Hiram from the
Tirians, Naaman from the Syrians, the
Puniſſites from the Aſſirians: Lilies
growe rare, and good men grow rarer: Li-
lies amongeſt thornes, and good men a-
mongeſt thornes. And as the gathering A man
of Lilies and men be like: ſo men and Li-
lies be very like. I will ſpeake a thing A lily.
of marueilous troth: A man is but a Lily
the

A Sermon preached

Pride da-
thcd.

the pride and glory of a man is but the
pride and glory of a Lillie. Salomon
is a Lillie, King Salomon is a Lillie,
King Salomon in his glory is a Lillie,
King Salomon in all his glory is a Lillie.
Sonnnes of vanitie to whom it is delight-
full to haue fethers to daunce in your
toppes as bigge as Ajax shilde, to haue
your heades turkish, and your backs spa-
nish, your waistes Italian, and your feete
Venitian, with such a world of your hose
glory about your loynes. Sonnes (I say)
of vanitie, ye are but Lillies. Salomon in
all his glory is but a Lily. Salomon in his
worst workeday apparell, is better for the
best of you all. Salomon in his best holi-
day apparell, is not so brane as a Lily: ye
therofore in the busse of your russe are no-
thing comparable to a Lily, no not to a
field Lily. Daughters of vanitie, and
dames of delicacy, ye thinke it fine and
feastous to be called roses, primroses, and
Lillies: and in deede it is true, in respectes
you are roses, primroses and Lillies. When
ye haue gotten all vpon your heades and
backes which Englishe soyle doth yelde,
and many a marchant hath fetched full
sarre, when all your taylores haue broken
their

at S. Maries Spittle.

their bzaines about contriuing of formes,
and fashions, yet then are ye nothing so
trickly trim as the Lily. The best of ye
all in all your best bzauery, is not lyke to
a field Lily, which hapely to morrow is
pluckt vp, and flung into the forname.
Wicke and pryme your selues to the day
of doome, ye will neuer be like to the
field Lily. For the Lily of this our fleshe
is not so goodly gay, as the Lily of grasse:
otherwise and in many imperfections
we are very perfect, and true Lilies. The
Lily of grasse shooteth vp for a time, but
then he layeth downe his toppe, and is
made euen to the flore. The Lily of
fleshe flourisheth for a time, but then by ho-
uering death he is taught to poer vpon
the ground, and to let downe his top like
a Lily. The wrath of winter doth con-
quer and kill the Lily of grasse: there be
moe then many occasions to vanquish,
and kill the Lily of flesh. Barnard sayth
that there is a woyme that eateth vp the
rote of the Lily of grasse: ech Lily of flesh
hath his woyme and consumer. Iulius
Cesar, Hercules, and Mahomet haue
the falling sicknesse, Mezenas hath a
thye peres age, Orestes hath p-frensie,
Speu-

A Sermon preached

Spensippus hath the palsey, Heraclitus
and Aristarcus y dropsey, Marcus Crassus
the stuffing in the head, Hieroboam the
withered arme, Lazarus and Iob, biles
and botches, Aristotle an euill stomacke,
Euripides putrifaction of louniges. Cor-
uinus the lethargie, Anacriion lacke of
 sleepe. Agesilaus and Ptolomeus the
gont, Naaman and Mary the leprosie.
But what do I say that euery Lily of
flesh hath his worme and consumer, si-
thens I may truely say that euery part of
euery Lily of flesh hath his diuerse worms
and consumers. The head hath the *Apo-
plexia*, the *Epilepsia*, and the turnabout
sicknesse, the eyes haue the *Ophthalmia* and
the *Migrim*, the necke hath the *Palsey*
and the conuulsion, the nose hath the *Pol-
lipus*, the pallat hath the *vunula*, the gumes
haue the *canker*, y teeth haue the toothach,
the throte hath the *angine*, the tounge
hath blisters and swelling, the stomake
hath the motiue cause of the cardiacall
passion, and murdering retornes (the *Stu-
dentes* sicknesse), the sides haue colickes
stitches, & prickling pleurifies, the reines
haue the stone, the legges haue dropxies
and crampes, the feete and bandes haue
the

at S. Maries Spittle.

the knobbed gout. Besides that the Lily
of flesh hath wormes of mynde & wormes
of conscience; many wormes and sore
wormes. The Lily of grasse hath bys
own worme, and the Lily of flesh hath bys
thousand wormes: the Lily of grasse can
not liue from that one worme, but will
be smitten of it, nor the Lily of flesh shall
scape all these wormes. Agayne, all the
grasse Lilies are dead and gone that haue
growen on the face of the earth, and all
flesh Lilies are dead that liued vppon this
earth. Abraham Gods frend, and Noah
that walked wth G D D, Aaron
full of dignitie, and Moses full of autho-
ritie, holy Melchisedech, and iust Iob,
strong Sampson, and huge Ogge, baun-
ting Goliath, and disdainfull Senacharib,
sayre Absolon, and swete lonely Io-
nathas, wise Salomon, rich Cresus, and
wealthy Crassus, lucky Pompey, victori-
ous Iulius, riall Augustus, and trium-
phant Emelius, all these haue had a tyme
like a Lily, and dyed in time like a Lily.
They haue had the spring of their bud-
ding, and the sommer of their blossoming,
they haue likewise come to the Autume
of their parching, and the winter of they
peri,

A Sermon preached

perishing. O all ye, all ye men, that
draw breath vnder the cope of the skies,
ye spring vp like Lilies, and goe downe
like Lilies, ye flourish like Lilies, and de-
flower like Lilies. Pindarus sayd thise,
Māmea, Māmea, Māmea. Ieremy cryed
thise, Earth, Earth, Earth: so I, Lilies,
Lilies, Lilies, and then a second time Li-
lies, Lilies, Lilies, and so; that I would
haue it remembred, I cry agayne, Lilies,
Lilies, Lilies, and then thus, O men, O
Lilies, O men, O Lilies, O men, O Li-
lies. O field grasse, O flowers of decaye.
Yet came Christ among such Lilies to
gather vp such fleting flowers of flesh, and
to be conuersant among his spicery.

The duety of the world and church
is, that when they are tolde where he is,
they should make after him and seeke
him. He is not now in the spicery and Li-
lies of this earth, that is, among the
sonnes of men: he is not in personall pre-
sence, as the papistes or Vbiquitaries
sayne him, but he hath ouertaken the
heightes of heauen, and standes where
Steuen saw him, & where Esay saw him,
among Angels and Archangels, and all
the glorious millions of his saintes, him
selfe

at S. Maries Spittle.

selfe moze then most glozious. There
seeke him, seeke him, there, (O world) and
together make after him. And in deede
some part of the world doth seeke Christ,
and are in a kind of quest and enquirie of
Christ, but not in a like sort and after
one fashon: some seeke him wth staves,
and with lanternes, like the villanous
Iewes to beate him and buffet hym; to
canuas him and kill him. So seeke the
(O Lord Christ) the Spanish Inquisitors
with staves and with tormientes: So ma-
ny a proud Nimrod doth hunt the, and
seeke the. Agayne, some seeke hym like
Iudas for money & for wealth, and to get
bauntage by the; so seeking: but (O Lord
Jesus) those shall oz neuer finde the; oz
be flung flat on the; backs when they
finde the. And yet (O Lord) for there is an-
ther kinde of people that seeke the. For
we read that Ioseph and Mary did seeke
the *Dolentes*; that is, mourning: so we
seeke the in these dayes of teares, agaynst
so many daungers, agaynst so many oppo-
sies, in so diuelish a generation; in so
troublesome a worlde, in so strait a
way, in such contrary law of our mem-
bers and of our spirites, in such halting
backe

A Sermon preached

backe of the world and worldly friendship,
 that *dolentes querimus te.* (alas good Lord)
 with great hart breake, we seeke thee.
 Lord geue strength to our fayth and kin-
 dle courage in vs, to make after thee and
 seeke thee. Lord if we seeke thee, thou hast
 promised we shall finde thee: all thy wordes
 are truth it selfe, therefore we will make
 after thee and seeke thee. We reade that
 Ioseph and Mary sought thee with sor-
 row, but founde thee with ioy. We know
 (Lord) that the griefes of this iorney are
 nothing worthy the ioyes that thou yel-
 dest to to them that haue founde thee. He
 that had his eares full of the world, and
 his armes full of the world, and his belly
 full of the world, and his eyes full of the
 world, and all the best pleasing pleasures
 in the world, he hath cryed out against
 them, vanitie of vanities, and all is but
 vanitie. O Lord, all other thoughtes are
 vayne, and most extreme vayne. O thou
 only worthy to be sought, and none but
 thou worthy to be found, height no: depth,
 beate no: colds, edge no: point of sword,
 foe no: friend shall neuer preuaile against
 vs, but we will make after thee and seeke
 thee. O that we may finde thee: graunt

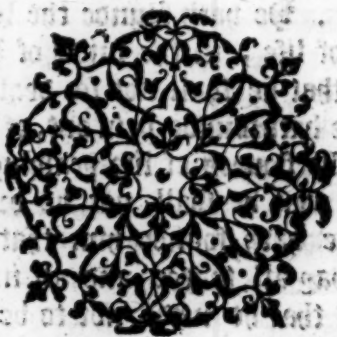
Salomon.

(O god Lord) that we may finde thee.
 He that hath founde thee, hath founde
 the Shiloh and Messias of the whole
 worlde: he hath found the Lyon of the
 tribe of Iudah, that is able to ma-
 ster all the beastes of the fielde: he hath
 founde a rocke, a buckler, a shield, and
 a horne of health, and one that will
 lift vp his head, so that he neede to feare
 foes no moze: he hath founde that pearle
 which a wise man would sell all that he
 hath to buy, so that he neede to bestow his
 loue vppon no Iewell els any moze: he
 hath found the Lambe, after whom he shall
 for euer walke in innocency in white
 apparell, so that he shall not be troub-
 led with rebellious motions of his fleshe
 any moze. He hath founde the health-
 full tree of life, in the midst of Para-
 dise, so that he shall not see death any
 moze: he hath founde hym out, of whose
 belly gusheth founteynes of life ycalding wa-
 ters, so that he shall not be dry any
 moze: he hath founde him that will
 wype away all teares and all infirmi-
 ties, so that he neede not to be dysou-
 sic and heauy any moze: he hath founde
 bys owne wisdom, bys owne sanc-
 tifica-

A Sermon preached

ritication, his owne Justice: he hath
founde the strong God, the onely wise
God, the Lord of worlde, the Prince
of peace, the father of eternitie, the
glozious Angell of the great Coun-
sell, to whom, with God
the Father, and God the
holy Ghost, there
persons and one
God, be
all honour and dominion both
now and euermore.
Amen.

(77)



Gen. 2.

Arreaskable

Erant uterq; nudi, Adam &
Eua, & non erubescabant.

They were both naked, Adam
and Eue, and blushed not.



The opening of this
matter (right honourable
and good Christian pre-
sence) I can not much
speake, except I shoulde

tel you a great long story,
how that Adam and Eue were first plan-
ted and placed in Paradise. What a rich
thing Paradise was, what a pleasaunt
thing it was, what safety Adam and Eue
liued in, what blessednesse they liued in:
yes, and in so great good case and integri-
tie, that they being euen at the woorst,
that is, euen starcke naked, needed not
to blushe. But neyther neede I say any
thing more, neyther will I. And me
thinke euen fitly enough of it selfe with-
out further exposition, my matter may
suffer a diuision. And I know no fitter di-
uision then if I shoulde first speake (because

3.1.

the

An other Sermon.

The diu-
sion.

the text sayth: Adam and Eue were both naked, and blushed not) first who was naked, then what it is to be naked, and thirdly, the effectes of being naked. Which in a cleare and crimelesse conscience, is, not to blushe, and in a criminous conscience, is, to blushe. Now, when I come to tell who was naked, I say that Adam and Eue were naked, & I will not make one particular treatise of Adam, and another of Eue, but as the Scripture in the first Chapter of Genesis calleth the man and the woman Adam, and as they were man and wife together, so shall they be one together so; me in this treatise. Or els, if I should talke both of Adam and Eue, and bee but so large as I well mought, it would not be very well, for the season is very colde, and I most feare to speake, and besides that, our scuffling to preach in the Court is a most horrible scuffling. Now, if ye aske what it is to be naked: I say it is to be without armour, it is to be without apparell, and so sayth Chrysostome, and so Musculus. The effectes of being naked, is to blush or not to blush, so sayth thys text on one part, so sayth reason, and so sayth a Graeke Sophist

Preached at the Court.

phist writing hereupon. But before I shall proceede to make further speech in this processe, I shall pray you most hartly to assist me with your deuote prayers, to be deliuered vnto the throne of our almighty father in heauen. In which prayer, &c.

Adam and Eue were both naked; and blushed not.

Now, it is not to aske me who was naked, The first part, who is naked. for I haue concluded to say that Adam was naked. And what is Adam to be expounded? Adam is reade earth, man is reade earth. Here then fallies out to be considered the basenesse and badnesse of mans mettal. The basenesse of man. Here then first in the very threshold of my sermon, let vs see, that euen as the earth by his naturall course is borne downeward, and is lowest of all elementes: so man borne by the fallent, and motion of his flesh, is beyond Horse and Mule, and is by the Prophetes warned to learne wisdom by the Swallow, by the Ant, by the Spider, by the Oxe, by the Ass, and almost by all the beastes in the field. Man is bale earth. David speaking contemptuously of Gods enemies,

I. g. mies,

An other sermon

wies, likeneth them to the dust before the face of the winde. The Prophetes to bring downe the lookes of the proude worlollinges, do call them the sonnes of the earth. David saith, that their honour shall licke the dust. In Genesis the most base and contemptible Serpent, to fill him yet more full of contempte, was enioyned to eate the dust of the earth. Such base dust as is driuen befoze the face of the winde, which the vngodly do licke, which the Serpent doth eate, euen such dust is Adam, such dust is man, such dust are all men: and barken to it all men. Rich men are rich dust, wise men wise dust, worshipfull men worshipfull dust, honorable men honourable dust, maiesties dust, excellent maiesties excellent dust. Seral, that had a thousande thousande men, and Xerxes that made the sea land with ships, are both of them dust. Alexander, that called him selfe Gods sonne, was dust. Senacherib that wrote himselfe the great king, was dust. The Bishops of Rome, that write the selues, *Ευλαβισοι, ενσιβισατοι, θεοφιλαςατοι, θεοσεβισατοι, αγιοτατοι, σοιστατοι*. All these be dust. The Latine Doctors that call themselves authenticall doctors, magistrall

All is dust.

Preached at the Court.

magistrall doctozs, seraphicall doctozs, and
irrefragable doctozs, dust. He of Rome
that called him selfe most holy, most ble-
sed, Gods vicar, Chyistes pefellowe,
moze then a mære man, and many great
names, dust. Man is dust, all men are
dust. And besides that all men be dust,
and base and badde dust, yet is there a fur-
ther thing, that in this dust of theirs they
are full of miserie: And therefore where
as in the Hebꝛue tongue, a Bee hath her
name of the oꝝder of her woꝝking, and an
Adamant foꝝ strokes bearing, golde foꝝ
being yelowē, a Grasshopper foꝝ eating,
a Lambe foꝝ hauing soft woll, a Dove foꝝ
simplenesse, a Hoꝝse foꝝ hyning and tol-
litie of his head, a Serpente foꝝ curious
marking, and an Ant foꝝ gnaꝝwing: Man
hath but two names, & the one is Adam,
that is, redde earth: the other is Enoshe,
that is, miserable. And so these fathes
almost in that oꝝder that I will rehearse
them, called theyꝝ sonnes. Seth called his
sonne Enoshe, that is, misery. Enoshe cal-
led his sonne Cainan, that is, lamenta-
tion. Cainan called his sonne Mathusa-
lem, that is, pearcing death. Mathusalem
called his sonne Lamech, that is pouerty.

In this
our dust is
much mis-
erie.

An other Sermon

Lea called her sonne Bononi, that is, my
 sadnesse. These foreelders had foretasted
 in their own bodies, the miseries of mans
 nature, and not doubting but their sonnes
 should tast of the same, they shope them
 names according. But if men will not
 beleue by their own experience, that men
 are miserable, then let men listen to the
 voyces of men. Abraham sayth now and
 than: *Domine tu uiuificasti me*: Lorde
 thou hast quickned me. If Abraham
 were now and than quickned in hys lyfe
 tyme, then Abraham throughe miserie,
 was now and than dead in hys lyfe tyme:
 then Abraham had his part of miserie
 in his life tyme. Father Iacob sayth: *Dies*
mei pauci sunt & mali. i. My yeares are
 but a fewe, and those full of miserye.
 Dauid calleth himselfe a dead dogge, the
 sonne of death, a worme and no man, a
 wretch, and one that is crooked euen to
 the end: one that hath hys loynes full of
 illusions, and no health in all his fleshe.
 And generally of mans miserie he sayth:
 The dayes of our yeares in them selues
 are three score and ten yeares: but if
 one rub out whilest fower score, whatso
 ever is more, it is but trauell & sorow.

Iesus

Preached at the Court.

Jesus the sonne of Sirach, pronounceth in
many wordes vpon mans miserie, but I
will make them short: *Occupatio magna*
(saith he) *creata est omnibus hominibus. &c.*

It is a great a doe that all men haue in
this world, and an heauie yoke there is
vpon all the sonnes of Adam; eno from
that day that a man commeth out of
his mothers wombe, vntill that day
that a man returne vnto his common
mother the earth: from him that wea-
reth purple, and beareth the crowne
downe to him that is clad with mea-
nest apparell, there is nothing but
garboyle, and ruffle, and hoystring, and
lingring wrath, and feare of death, and
death it selfe, and hunger, and many a
whippe of God. Salomon sayd, that he
was weery of his life, because that all that
euer he sawe vnder the sunne, was no-
thing but vanitie, and grieve of the ghost.
Iob sayed, that he had bayne dayes, and
toyle some nightes: When I sleepe (sayth
he) I say, when shall I rise? And then a-
gayne must I looke for night, and be
filled with sorrow, whilest it be darcke.
The Prophet Elias sayth: I haue liued
enough, I pray thee Lord take away my

I.iiij.

life

An other Sermon

lyfe . Ionas sayth: It is better for me to dye, then to liue. Jeremy cursed the day that he was bozne . Our Saniour Christ was serue often to wepe , but neuer to laugh . Paule sayd: Miserable man that I am, who shall deliuer me from the prison of this death? Augustine telleth of pitifull tragedies past in his youth, whilst he and his mother Monacha wandred by and downe . Hierome wyting of hys lyfe with his Ponckes, sayth, that there was sorowes in hys face, and Fleickles from hys lippes, with continuall sorowe. Origene is thought of some to haue dyed for pure hartie sorowe. Basill was made olde and vnpzofftable befoze his time, for Gods Church, for trauell, and for sorow. Chrysostome calleth the daies of his life, the dayes of his sorow. Nazianzene saith in his Epigrammes, that his earthly body did beare downe his heauenly soule, and asketh wherfoze his mother did bring him forth into so blacke and miserable a day. Barnard in his second booke of consideration wyiteth on this fashio: *Consideranti quid sis, occurrit tibi homo nudus et pauper. &c.* Considering with thy selfe what thou art, there comes before thine

eye^s

Preached at the Court.

eyes a man, naked, poore, and miserable, mourning that he is a man, blushing that he is naked, weeping that he was borne of a woman, for therefore he was a sinner, liuing a shorte tyme, and therefore he is fearefull, replenished with many miseries, and therefore he weepeth, and is a wretch. And verily and in deepe he is full of many and manifold miseries: the miseries of the bodie, the miseries of the harte, miseries in doing, miseries in suffering, miseries whilest he waketh, miseries whilest he sleapeth, misery it is to what so euer he turnes himselfe. Alas, Alas, every sonne of Adam is but too much miserable. Neyther can Adam, or Adams sonnes continue yet, ^{Man can not continue} or goe on in this misery, but they must be ^{in his base} deliuered of that base and bad earth, and ^{miserie.} of this miserie: that though they of theyr owne folly did delighte in it, yet it must needs be so, that there must bee a separation. All is miserie that they do enioye, neyther can they long enioye that misery. They are ashes, and they must returne agaynie to ashes. Iob sayth: that our house of clay, and our foundation of earth must be broken vp. Paule be-

re learnedly both call the day of his death,
the day of his dissolution. David sayth:
that a man must goe agayne into his
dust. David dying sayth: I do go the
way of all earth. And do not thinke
that because I say Adam is red earth, and
it is sayd that Adam is ashes, and shall re-
turne into ashes, therefore none but red
earth, and red men shall dye. Of a truth
it is so that Adam (that is, red earth) and
Melancthon (that is, blacke earth) and
Leucthon (that is, white earth) must dye
to. They must all learne to treade the
way of all earthes. Yea (Madams) thinke
it to be as I say. Red earth, blacke earth,
and white earth must goe Davids way.
Yea verely rosall coulers, and crimson
cheekes must goe Davids way, must goe
the way of all earthes. Thinke vpon your
death and vpon the next life, for ye must
dye, ye must dye, there is no remedie. Da-
uid and Iob prayed God to remember
them, because they were earth and ashes.
God himselfe both pray, and warne this
forgetfull world to remember the selues,
that they are earth and ashes. It is sayde:
remember thy last end, and thou shalt
not sinne euerlastingly. But I warne

men to remember their beginning, and they shall not sinne euerslastingly. For then they shall be burthened with the remembraunce of the basenesse, and badnes of their mettall: they shall be burthened with the remembraunce of the miserie in their base, and badde mettall, and so be diuyned for reliefe to Christ the refresher, and all that come vnto hym he wyll not cast them out. And thus much vpon that point, who was naked.

Now, let me say a while, what it is to be naked. It is, as I sayd, to be without weapon, to be without weede. So was Adam in hys first state, so was Adam in his best state. And here the Anabaptistes (a people full of frensie and furore) would be glad to helpe them selues in their fanisie, that no man ought to weere weapon, because that Adam in state of innocencie wore not weapon. And besides that that they haue thys argument, lest they should seme to be empty handed, they alledge further reasons of thys probation: as thus out of Esay: Mine is the vengeance, & I will requite them. Againe, out of the sayd Esay: that Christes kingdom is like y^e waters of Shiloah, which waters do run quietly and wout hurly burly.

The second part what it is to be naked

The Anabaptistes reasoning against warre.

Againe

An other Sermon

Againe, out of Michah: that speeres shall be turned into shares, and swordes into mattockes. Agayne, out of our Saviour Christ: If any man geue thee a blow on the right side, turne thou the left side. Agayne: He that smiteth wyth the sworde, must perish with the sword. Agayne: Let not the cockle be pulled out till the haruest time. Againe, out of S. Paul: Our weapons ar spirituall weapons. But ye shall haue answer to these argumentes out of Augustine to Marcellinus in the fifth epistle, and to Faustus Manichæus, in the 22. booke, and in Chrysostome vpon these wordes: do not resist the euill. For I can not now my selfe stande vpon them, and these reasoners them selues are so vnreasonable, and so boyde of all credite, that to name them and theyr arguments, is to discredit them and theyr argumentes. And in dede it is easie to proue the contrarpe doctrine to theyres. For Ecclesiastes sayth: *Tempus belli, & tempus pacis.* A time of warre, and a time of peace. Dauid sayth in the 144. Psalme: Blessed is God which teacheth my handes to fight, and my fingers to battayle. Dauids fingers were fighting & fingers

Reasons
for warre.

Psal. 144.

Preached at the Court.

fingers, yet Dauids fingers were holy fingers. In the booke of Kinges, Dauid sayth to Saule: Thou fightest the Lordes battayles. And Abigail sayth to Dauid: Thou fightest the Lordes battayles. If some warres be Gods warres, then all warres are not forbidden, The Baptitt doth seeme to allow of souldiers, for he geueth them rules of life, as that they should smite no man, and that they should be content with theyr owne wages. Paul would haue him selfe led to Cesarin by strength of souldiers. Our Sauour doth say: Geue vnto Cesar that which is Cæsars. That which was geuen to Cesar, was tribute geuen to finde souldiers, as Augustine doth often say, Now, reasons why there should be weapons, there be many. But this is the speciall reason which the Canons, where euery man weareth a weapon, alleadgeth for theyr so doing: that the magistrats and countrey may be assisted and defended. And if it be so, that euery man do weare weapon, and ought to weare weapon for the magistrat, and ought not onely to weare it, but also to obey it at the magistrats voyce, and to do as it is sayd in the 3. booke and 4. chap. of Esdras

An other Sermon

Esdras: If the kyng alone say, do kill, they do kill. If he say, do forgene, they do forgene. If he say smite, they do smite. If he say, banish, they do banish. If he say, cut vp, they do cut vp. I say, if the people ought thus to do for the prince and magistrate, to draw theyr weapon in hys cause, and to lay downe their lyfe at his foote: how much more ought the magistrate for hys owne cause, and for all their causes, to beare weapon, & not to beare it in bayle: but, so purpose. For some one stroke, at some one tyme, to some one person, from the princes hand, both let many thousandes of buffets, and bloes, which otherwise must be dealt els where, brare them of who can. But they will tell me, which they tell the prince commonly, that she hath a goodly amiable name for mildnesse, and that how to draw the sword in this sort were the losse of that commendation. It is to be hoped that not withstanding the loue, and delight in names and titles, that the prince will do no more then that which by Gods sword she can, and to the health of her selfe, and her countrey she may. These great merueils

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Preached at the Court.

lers at milonesse, must remember that
 milones to some is oft times vnmilones,
 and crueltye to many other. And I dare
 warrant the p^rince this, before God and
 man, that it is both good policie, and good
 diuinitie, to punish Gods enemies, and
 her enemies: and that her p^ratistie pu-
 nishing euen to the vttermost Gods ene-
 mies, shall nevertheless by Gods word be
 reue the the hands of a milde, and mercifull
 p^rince. She may be iust & severe, and yet
 she may be mercifull and milde: this is
 it that I will defende. It is good policie to
 punish them, as I thinke. Vlines in whom
 the Poetes did sayne to be a whole forme
 of policie, when Troy was taken, and
 Andromacha mother to Astanax, was a
 great sister, that the boye should not be
 cast downe headlong from the turrets
 top, and that he should not be put to death:
 of truth woman (sayd he) thy teares do
 moue me much, but yet the teares of
 all my contray women ought to moue
 me more, to whome this boye in time
 may bring much indamage ment. In
 this saying is two argumentes: the
 one: the teares of moe ought to moue
 moze: the other: the teares of contray-
 folkes

Pollicy &
 diuinitie
 would haue
 misdoers
 punished.

An other Sermon

folkes then of forrainers, of true subiectes
then of false rebelles. Thus thought V-
lisses, thus thought wise Vlisses. It is to
be thought that now to her maiestie there
will be mourning & moning for hurt bandes,
and sonnes, for kinsmen, and frendes,
mens eyes will be moysted with teares,
and womens cheekes will be bedewed:
but the prince shall be well to remember
that Vlisses sayd: The teares of moe,
ought to moue more, and a greater regard
ought to be had to the teares of those that
be loyall and subiect, then of those that be
stubburde and rebellious. And as it is
good policie to punishe this millered folke,
so it is good diuinitie. Artaxerxes writteth
to Esdras after this sorte: *Omnis qui non*
1. Esd. 7. fecerit legem Dei tui, et legem regis diligenter
&c. Who soeuer (Esdras sayth he) doth
not the will of thy God, and of the
Kyng with diligence, let him haue
indigent without delay, whether it
be vnto death, or to be rooted out, or
to haue his goodes confiscate, or to be
put in prison. Prison was the least pu-
nishment, that Esdras thoughte put them
to: Prison is the greatest punishmente
that we can get them to, yea, and to ease,
and

Preached at the Court.

and so gentle a kinde of prisonment, that it is much better and healthier then many of our liberties.

And now to speake of that, that y^e prince may be lust in punishing, and yet be still called a milde, and a mercifull Prince, it is sayd of Dauid: Lorde remember Dauid, and all his mildenesse. Yet in the

The prince may punish iustly, and yet be milde and mercifull.

101. Psal. the sayd Dauid both say: In the morning I did kill all the sinners of the earth, that I might destroy from the Citie of God all that do euill. Dauid

Psal. 101

destroyed all Gods enemies: her Maestie hath destroyed none of Gods enemies. Dauid did it in the morning of his kingdom: it is now farr forth dayes since her Maestie beganne to reigne, and yet it is undone. Dauid thus doing was a man according to Gods hart. Let no Prince looke to haue Gods hart, if he do the contrary to Dauid. And if a Prince lose Gods hart, he loseth more then mans hart can thinke. It is sayd of Moses, that he was the most milde of all men that euer taried in the earth, yet Moses killed an Egyptian that molested his countrey men: and Moses when the golden Calfe of Idolatrye was erected, willed them to arme

themselves against their

An other Sermon

their bandes, and to hīde their swordes in the fleshe of their neare kinsmen, and to make haucke of their liues: And so there was killed thre thousand, and Moses said they had made holy their bandes to God. The mildest man that euer was in the world thus behaued himselfe to Gods enemies, and notwithstanding the iust punishment of all these Idolaters, Moses shall euer keepe still his prayse, and be called iustly milde Moses. Salomon that was so milde in his lawes, and so milde in his salues, when as an euill haughty haughty subiecte named Adoniah, through feasting and banequetting, & popular behaviour, had strengthened himselfe in friendships, and partly through kinsmen, and partly through friendships, being drawen into a great spirit to gape for the crowne, had gotten the kinges olone mother to speake for hym to marry the Sunamite, by whom he might make title to the crowne: then milde Salomon thus answered hys mother: God do so, and so to me, if Adoniah haue not spoken this worde agaynst hys own life. Now therefore, as the Lorde liueth, which ordained me, and set me on the seat of Dauid

3. Reg. 2.

Preached at the Court.

uid my father, and made me an house,
as he promised; Adoniah shall dye this
daye. And he sent by the hand of Ba-
najah the sonne of Iehoiada, and he
smote him that he dyed. Salomon can
not abide that Abisag should be asked to
wife for Adoniah. For, geue him that
wife, and geue him Salomons kingdome:
Abisag is no wife for Adoniah, Abisag
is no wife for Adoniah. Thus, Salomon
was wise, yet Salomon coulde punish.
King Dauid him selfe sayth, that his song *Psal. 101.*
should be of mercy and iudgement: so that
that musicke standeth vpon two stringes;
mercy one, and iudgement the other.
King Dauid touched both the stringes,
and stroke them both, and therfore in hys
regiment there was a good musicke. Our
Pynee hath yet but stricken h one string,
and played vpon mercy: but if she woulde
now strike vpon both the stringes, and let
her song be of mercy, and iudgemēt, then
there woulde be a goodly musicke in her re-
giment, & all thinges would be in a much
better tyme then they now are. S. Am-
brose in his booke of Offices sayth: *Beatus
qui tenet mansuetudinem, & rigorem. &c.*
Blessed is he that keepeth both milde-
K.ij. nesse

An other Sermon

In his
Mozall's.

nesse and rigorous iustice, that by the
meanes of one, innocencie be not op-
pressed, & by the meanes of the other,
discipline be kept. Gregory sayth: Let
so rigour rule mildenesse, and so mild-
nesse beutifie rigour: let the one so
take his commendation frō the other,
that neither rigour be to rigorous, nor
mildenesse to loose. Though I do not
like the Councell of Trent, nor cā speake
any great good of the Bishop of Bipont,
because he is Baptistall, yet for the exe-
cution of strait iustice, doubtlesse he
spake there thus very worthely: Where
(sayth he) seueritie goeth in loosenesse,
there edifying goeth into destruction,
custome into corruption, lawe into
contempt, mercye to be laughed at,
godlinesse into hypocrisie, preaching
into silence, God into the Epicure, and
the saueur of life into the saueur of
death. Nazianzene sayth, that onely
force of discipline will compresse rebels.
And I do verily thinke that as Eleborns
doth best purge the head, Aloes the sto-
mache, Tamariso the splene: so discipline
is the best purger of the weale publicke,
Bensira an Hebzician, in his mozell pre-
ceptes

Preached at the Court.

ceptes sayth thus: Correct a wise man
with a nodde, & a foole with a clubbe.

If these Northren rebels had had any so-
ber witte in their head, by this tyme so
many noddcs, and so many nots, wouldc
haue staycd them. But it is well inough
considered, I thinke, of those that haue
most cause to cōsider it, that noddng will
not serue, nor beeking will not serue, nor
checking will not serue, therefore it must
be a clubbe, or it must be an hatchet, or it
must be an halter, or something it must
be, or els of a suretie some of their heades
will neuer be quiet. As it is true, that
two and two make fower, that when the
sunne is in the middst of the heauen, it is
knownetime, that euery part of the circle
differeth equally from the center, that
when the sunne riseth it is morning: so it
is infallible true, that no perfect Papist cā
be to any Christian Prince a good subiect.

Euery one that is a good subiecte must
be vpon a right conscience a good subiecte:
But all those of the Papistrie haue their
cōsciences sored with that hot iron wher-
of Paule speaketh, they haue adust and
corrupt consciences: therefore they can be
no good subiectes.

The first
reason.

Papistes
can not be
good sub-
iectes.

An other Sermon.

The second.

Againe, who soeuer will be a subiecte for conscience sake, as all true subiectes must be, that conscience must be enformed by the worde of God: the Papistes are not enformed by Gods word, but falsely enformed: therefore they can not be true subiectes.

The third.

Agayne, he can not be a true subiecte that can lose him selfe from his dutie to his Prince when he list: but the Pope at all times will dispense with his, and discharge them of all duties to all men: therefore they can be no good subiectes, but by the Popes permission are subiectes or not subiectes, and play at vnder and ouer with their Princes as they list.

The fourth.

Agayne: No man can serue two masters. The Pope is one master, and the Prince is an other (for their lawes be in diuers pointes quite contrary) therefore he that will be a perfecte Papist, must needs be an halting subiect to our Prince.

The fifth.

Agayne, they holde this for infallible and vnflexible, that, *Fides non est seruanda cum haeticis*: troth is not to be kept with heretickes: But our Prince is a Gospeller Prince which they call an hereticke: therefore they meane vnfallibly not

Preached at the Court.

not to kepe any troth with our Prince.

Againe, both they and we holde this, The sixt.
that none ought to kepe company with a
ny excommunicate person: But her Maie-
tie selfe is excommunicate by the Pope,
and they thinke in conscience that y^e Pope
can not erre: therefore their conscience,
whilest they are Papistes, will not let the
thinke the Prince woorthy of their compa-
ny: then they will not be her subiects, and
her vessals, as in dede they ought to be.

The worst traitors to God, and most
rebels to the Prince, are those Papistes.
Upon them therfore first, and principally
let her draw out her sword, and by Ben-
siras counsell, sith they be so great soles,
and wil neuer learne their dutie, let them
in Gods good name feele the punishment
of a clubbe, an hatchet, or an halter, and in
so doing, I dare say God shall be highly
pleased. And thus much of being naked
one way, that is, to be without armour: of
bearing of weapon: of fighting of y^e prince
to draw forth her sword: that mildnesse
and iustice may kisse one an other, and be
in one personage right well, that policie
and diuinitie woulde haue Gods and the
Princes enemies punished: that the Pa-
pistes

B. sig.

An other Sermon

pistles are those cheife enemies, and therefore first to be punished.

That Adam was without apparell.

And now will I speake that Adam was naked without apparell. And here it shall not be needefull to confute the Anabaptistes, that would haue men to go naked, because Adam was so in y^e first & best state of man. I neede not to busie my selfe in this point, because our Saviour hymselfe went apparelled in this worlde: for we read of a woman that touched the hemme of his garment. And Peter, like a good shamefast man, when he had bene a fishing with his coate of, he dressed himselfe, and so came to our Saviour. The vse of apparell is very lawfull, and the abuse very vnlawfull. And because I cannot undertake to speake of apparell, and in the Court, of apparell, the Court will looke that I should handle the matter somewhat solemnly: but not hanging on the courtres dome in diuinitie, I will go forwardes (in deede) to speake of apparell: and to begin, I wil diuide. All apparell is either Churchly, or ciuill: Touching churchly apparell, after a fashion it is ordered. Touching ciuill apparell, it is either for warre, or peace. Warly apparell

Apparell
vndered.

Preached at the Court.

rell I haue spoken of in that bzaunch of my sermon going befoze. Then, to speake of ciuill apparell, in peace: that is, eyther abzoad, or here in the princes house. To speake of apparell, or thynges abzoad, as they do not moue the eye, because we see them not: so neither comonly the minde, because we marke the not. But to speake of thinges here present as the eye doth see it, so haply by Gods grace your mindes will marke it, And now I haue made but a pwe remainder to my selfe to speak of. For what haue I left my selfe to speak of? Agaynst the abuse of apparell in the princes house. And they make it doubtful, whether I may speake agaynst that, or no. For all those that be in kinges houses do accompt of themselves as exempt persons from controlement of preachers, and they will seme to be priuiledged from the xi. chapter of Saint Mathew: where it is sayde: They that weare *Mat. 11.* soft clothing, are in kinges houses. But, me thinkes our Sauour Christ hym selfe shoulde not haue seemed to speake these wordes to serue their turne that be in kinges houses. For me thinkes he shoulde reason thus: Iohn the Baptist

An other Sermon

rateth wilde hony, and is clad in hard apparell, and not such soft raiment as these tender courtlinges do weare: therefore it is likely that Iohn is no reede, but a constant man in religion. An other argument may be drawen fitly by this. Courtiers in kinges houses do weare soft and delicate apparell, and fare not so hard, nor weare not so hard as Iohn doth: therefore these milkesoppes are likely inough to proue reedes, (if they come vnder duresse) and not hard rockes in religion. If I reason with Christ, I may properly thus reason: and if I shoulde reason without Christ, me thinke you Christians should haue no further delight to heare me reason. But let me take some further payne with this proposition. Those that be in kinges houses do weare soft apparell: *ergo*, they may weare soft apparell. If those that be in kinges houses be logicians, they will neuer let this goe for an argument. For what an argument is this: It is woꝛne in a kinges house: therefore it may be woꝛne. Or thus: It is done in a kinges house: therefore it may be done. Many thinges haue bene done in kinges houses, that might not be done,

and

Practises
in kinges
houses are
not preli-
dentes.

Preached at the Court.

and then this argument is naught.

In king Abimelechs house, Abraham so godly and worshipfull a father, coulde scarcely be admitted to the kinges presence, to deliuer vp his wordes to the king selfe, because peraduenture he had not courtly port inough about him. In king Pharaos house, Ioseph sware by the life of Pharao, and therefore it was likely that the rest of the courtiers sware likewise othes round about the Court. In an other king Pharaos house, Iannes and Membres wrong and shouldered at the truth, and were bozne out by the courtiers to doe so still. In king Alexanders house, there was one Philalexander, and an other φιλοδιδασκαλος, one loued Alexander well, the other loued the king, one loued the man well, the other the mans honour well: but he that loued the man well, bare downe hym that loued the mans honoꝝ well, even to the hard walles. In king Dauids house, Ioab abused y^e kinges fauor to bring in Absolō a ranck traitor, which after had like to haue ben an utter neckebreaker to the whole state. In king Ezekias house, Ezekias himselfe layd hys hart to his golde, and thought it an heauens

An other sermon.

*The condi-
tion of all
Preachers
that preach
the truth.*

Amos. 6.

uens blisse to suruey his iewelless. In king Nabuchadnezers house, the dyet was so much, that Daniel was fayne to draw him selfe a side to an other kinde of table. In king Achabs house, the prophet that came to geue the king counsell, was taken by the sleeve by one of the courtiers, and demaunded in Gods name, who should make hym the kinges counsellor. And generally in kinges houses, of the preachers this is true which Martial the Poet sayde of his friendes. My friendes, ye will me to speake the truth, and enbolden me to speake the truth. The truth is this, that you cannot abide to heare the truth. In king Herodes house, my Lady Herodiada could commaund halfe a realme, for sooting and frisking. Amos spake of those in kinges houses in his 6. chapter, when he spake thus: ye that sleepe in beddes of Iuory, and play the wantons on your couches: ye that warble to the tune of the Viall, and quaffe of wyne by whole goblettes full: ye that supple your ioyntes with the best kinde of oyle, & haue no carke vpon the smart of Ioseph. In kinges houses commonly be such kinde

Preached at the Court.

kinde of persons: sponges without iuice, Courtiers.
cloudes without rayne, fountaynes with-
out water, trees without fruite, mer-
chauntes of Maiesties bounties, make
shift Mamonistes, and mere Macheua-
listes. In kinges houses they dw, *ducere*
dies suos in bonis, et in puncto descendunt
ad infernum. Which may be sayde thus:
They sleepe soundly, and drinke pro-
ly, and go to the deuill roundly: and
that is no lye. and thus much of soft ap-
parell somewhat roughly. But, before I
spake, I cast it thus. What as Lyons can
not abide to be loked at a squint, but with
bryde bent eyes, and full open lokes: so
thought I of the courtiers, and great per-
sonages in kinges houses, who are bey
comparable to Lyons, that ye would not
bee well content to bee touched wyth
glances and glaunces, which is, as it were
to loke a squint at a Lyon: but wyth
plaine and platte wordes and termes,
which is, to loke bryde, and full at a Lion.

But to come backe agayne to myne
argument, it is woꝛne in kynges hou-
ses: *Ergo*, it may be woꝛne. D; it is done
in kinges houses: therfoꝛe it may be done.
Non homines, non Di, non concessere colūna:

There

An other Sermon

Mans ap-
parell.

womans
apparell.

There is neither God, nor man, nor good witty writing, that wil graunt it. Now be it, to those that be in kinges houses, as in other thinges, so doe I likewise in apparell leane an honoꝝ. But to speake some thing further of apparell in kinges houses, either it is mens apparell, or womens apparell. Touching mens apparell I will say no moze, but that which Tertullian sayd agaynst the Gnostickes: *Nullum cultum maledictum inuenio nisi muliebrem in viro* : I finde no cursed apparell, but womanish apparell. And that which Barnard sayd of Monkes apparell, that will I say of courtiers apparell. They seeke not for profit but for pleasure, for heate but for hew. This softnes of apparel doth argue the softnes of their mindes. Now, in womens apparell there is much vanitie. The prophet Esay reckoneth vp their braceletes, and their musflers, and their headbandes, their tablets, their bonnets, their earringes, their nose iewels, their bayles, their wimples, their crisping pinnes, their stomachers, their camrickes, their heads, and their lawnes. Many new names might be added in these dayes, according to the corruption

of

Preached at the Court.

of the time. But I will shew them of a better new apparell, and if they once take conceite in that, they will easely beare vs speake against these trifles, and esteeme them as trifles. And though it be but one sute of apparell, yet I wys it is better then all the gorgeous wardrobes that be here in our Quenes court: and Tertullian hath shaped them that sute. In his booke of the attyre of women he writeth thus: *Prodite vos femina. &c.* Come ye forth ye women, hauing your bewties bettered wyth the helpes and ornamentes of the Apostles, taking whitenes of simplicitie, & rednes of shamefastnes, hauing your eyes paynted with shamefastnes, ann your spirites with secrecie, putting into your eares the word of God, tying to your neckes the yoke of Christ. Put vnder your neckes to your husbands, and ye shalbe well apparelled. Haue alwayes what to do in your handes, and fasten your feete at home, and ye shall be better liked of, then if ye were in golde. Clad your selues with the silke of sinceritie, with the satten of sanctitie, wyth the purple of probitie: Thus prune & picke
ye

An other Sermon

ye by your selues, and God him selfe shall become your paramour. Concerning both mens, & womens apparell, this may be sayde. Saint Paul sayth: God made meates, and God made the belly, and that God will destroy both the meates, and the belly. So say I: God made apparell, and God made the backe, and he will destroy both the one and the other. Pea, those heades that are now to be sene for their tall and bushy plumes, and that other sex that haue fire fresh golden caules so shene and glosing, geue me but an hundred yeares, nay, halfe an hundred yeares, and the earth will couer all these heades befoze me, and mine owne to. And thus much of apparell.

And now of the effectes of beyng naked: which is to blushe, or not to blushe. The cleare and crimelesse conscience doth not blushe. A criminous conscience doth or should blushe. So Adam afterward blushed, and the Publican durst not lift by his eyes. And Paule writeth of the finnes of the Romanes: *In quibus nunc erubescitis.* For which finnes ye Romanes do now blush. Iesus the sonne of Sirach saith, that we should blushe of whozedomme befoze father

Preached at the Court.

ther and mother, to make a lye before a
Prince, to sinne before y^e people, to offend
before the congregation, to do vnrighte-
ously before a companion or friend, to be
reproued for geuing or taking, to lye with
a mans elboes vpon the bzead, not to sa-
lute one that hath saluted, to looke vppon
harlots, to turne away thy face from thy
kindmen, to loke vpon other mens wiues,
to trifle with maidens, to take and not to
geue, to vpbzaide thy friend with that thou
hast geuen, to bzute names abroad, or to
disclose secretes. These thinges (sayth he)
are shamefull thinges, and matter of blu-
shing. More then these thinges he doth not
rehearse. But the catholicke and common
corruption of this world doth yeld forth
farre many moe blushing matters, and
much greater blushing matters. And, if I
should go about, to bid all states & sortes
of people to blushe: and if I should do it,
as it should be done, & in so many pointes
as I should bid them, I should finde it a tw
to colde occupation, and a deepe of least
thanks: but of that I least reckon. What
I say very truely, that if my flesh were
flesh of stones, if I had that rustling tongue
which Esay had, or that noble eloquence

An other Sermon

which Nazianzene had, or that heroicall
spirite which Martin Luther had, If my
tounge were many tounes, & my mouth
an hundred mouthes, if my voyce were
of good strong iron, and my sides of steele,
yet it were in vayne for me to vn-
dertake to make a great number of eno-
mious malefactor's to blush, so gracelesse
are their foreheads, and so vntaught to
blush. Howbeit to those that be of a more
honest nature, and prone to repentaunce,
I will make most sayre besechinges, and
pray them most hartily, to remeber their
manifold former sinnes, the filthinesse,
vngliness, and vncleannesse of sinne: to
blush at that which is past, and to be a-
shamed of that which shall come. And I
will tell ye one generall way, the which
if ye take, ye shall not blush, neither in
this life, neither in that day when shame
and confusion shall come vpon the wic-
ked: if ye take it not, blushing and confu-
sion of faces shall be yours for euer, and
that is out of the Prophet Dauid: *Tunc
non erubescā cum respexero ad omnia man-
data tua*: Then shall I not blush (sayth
he) when I haue a regard to all thy cō-
maundementes. To hym that would
auoyde

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anoyde that shame, then the which there is no greater punishment, he must not be a mongrell, or a meane man, but he must runne to all the commaundementes, euen as the Cherubins did ouerlooke all the propitiatorie, euen as y^e Paschall Lambe was all eaten vp: so sayth Iames in his second chapt: He that offendeth in one of these, is giltye of all. So in the 20. of Deuteronomie, he is cursed that doth not all Gods commaundementes. Those Kinges of Israell that toke downe the Idoll of Baal, and yet worshipped y^e Calues of Ieroboam, are despised of God. Tertullian in a booke of the Trinitie sayth thus: You must not leane vnto one part, and leane from an other part. He shall not holde the perfect truth who shutteth out any portion of the truth. Nazianzene to the Arrians sayth: *Aut totum honora, aut totum abijce*. Either honour Christ wholly, or cast Christ wholly away. I can not abide halfe holynesse, I would haue thee wholly holy. Agayne, as we ought to runne to all Gods commaundementes, & embrace all the truth: so we ought to do it with all our body, with all our soule, and with our tounge,

L.y. that

An other Sermon

that we ought to beleue the truth, and so
speake the truth. There be many Gos-
pellers at these dayes, that will be content
to take that name, and as they say beleue
so; but they will not make their talke of
Christ, or of diuinitie, so; that is no gen-
tlemanly talke, no fellowlike talke, no
courtlike talke. But y^e truth is, the truth
must be beleued, & the truth must be tal-
ked. If they be ashamed to talke of Christ
before men, Christ will be ashamed to
talke of them before his heauenly father.
Tertullian in his booke of prescription a-
gainst heretickes, saith thus: It is not ex-
pedient for him to leaue speaking of
the truth that doth remember the lat-
ter day, where an open reason must be
geuen of the truth. The Euangelist
doth say: Ye shall shew forth his death
whilest he come. Euen to the coming of
Christ our talke ought to be of Christ,
and of Christes death. Basil in a certayne
Epistle doth say: They be traytors to
the truth whosoever do not aunswere
readily & truly of religion, and mat-
ters in diuinitie. Prosper Aquitanicus
in his sentences sayth: He that seekes
peace from God, let hym be at peace
with

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with himselfe, so that he haue not one thing ypon his tounge, and another in his hart: The truth is truly to be beleued, and truly to be spoken. Vigilius in the end of his second booke, sayth thus: *Nihil corde prodest credere.* &c: It is to no purpose for a man to beleue with hys hart to iustice, except confession be made with his mouth to saluation. Thereupon David sayth: I haue not hidde thy iustice in my hart, thy truth and thy sauing health haue I spoken.

Of the greuances that this Realme feeleth at this tyme, and is like yet more to feele, other men will alledge other causes: but if my life lay on it, I would answer that these two thinges haue bene the causes of this plague of pestilence of this rebels swoorde, and what soeuer mischief is els to come: The one cause, that men haue not gone intirely to all Gods commaundementes, but like mammerers, mongrels, and balters, taking, and forsaking at their owne choice, and by their owne mans iudgement: The other, that though they haue taken on them a profession of the truth, and haue not denied any part of the Scripture, and haue bene well

I.ij. enough

An other Sermon

inough content that Gods woꝛde should
runne, yet them selues are in Gods cause
so faint and couragelesse, that they wyl
not open their lippes to speake foꝛ Chꝛist.
And because we haue halted wyth God,
and delt losely with God, therefore God
hath duely delt thus with vs. To vs God
might cry: *Expectans expectans*. *92 Tollerans*
tolleraui: I haue long looked for
your amēding, and I haue long borne
with your euill doing. But it is truely
sayd of God, that as he hath leaden fete,
so he hath iron handes. He commes slow-
ly, but when he commes, he payeth home
surely. Foꝛ this xi. yeaꝛes now past, who
hath led the life of delighes? What natio
vnder heauen hath bene happie but our
Englishe nation. Our God loued vs, our
God bare with vs, and our Gods face was
vpon vs. But euen as the Troians, whe
their Citie was flung flouer flat to the
ground, and leueled to the soyle, then they
began to speake thus: *Troia fuit, Troia fuit*:
There was a Troy, there was a Troy, *92*
we had a Troy, we had a Troy. So we
may say: *Facies Dei fuit*: We had Gods
face: we had it. As much to say, as now
we haue it not. But what is Gods face?

That

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That which is described in the xxvi. of
Leuiticus. *Respiciam ad vos & facundabo*
vos. &c. I will turne my face to ye, and
I will make ye fruitfull: I will geue ye
raine in season, and peace in the earth.
The sword shall not raine in the land,
if ye will walke in my statutes and kepe
my preceptes. Plentifullnesse and good-
nesse, and all Gods benefites: that is
Gods face. That face we haue now
lost, And what haue we then founde, or
what shall we haue? If the face be gone,
the backe must come: we shall haue
Gods backe. But what is Gods backe?
Euen that which is written in Leuiti-
cus: If ye turne your backes to me, I
will turne my backe to you, and those
that hate you shall ouerrule you: I will
send the pestilence in the midst of you,
and you shall be geuen ouer into your
enemies handes. I will make your
heauen iron, and your earth brasie. I
will breake the staffe of your bread, &
ye shall neuer be full. This is Gods
backe. But what is Gods backe? That
which may be sayd out of Iob: An hun-
gry people shall eate your haruest, and
one in armour shall drinke vp your
riches,

Gods
backe.

Leuit. 3.

An other sermon

riches, God wil write bitternes against ye, and consume you with the sinnes of your youth. There shalbe a sound of terror in your eares: fier shall dry vp your braunches, you shall conceue sorrow, and bring forth iniquitie. Your wrinkels shall beare witnes of your misery: your chappes shall be smitten. They shall rush vpon you like gyantes. Shame shall be powred out vpon ye, and reuiling mouthes open at you. Canker shalbe your father, and Consumption shalbe your mother. Your light shalbe put out, and your flame shall not be bright. Hunger shall sit vpon your ribbes, and deuoure your beauty, and consume your armes. Your bread in your belly shall be turned into gaule, and your riches which you haue eaten vp, shall God put out of your paunches. You shall no more see riuers of flowing, nor brookes of hony. Ye shall smart, & yet be not consumed, according to your many misdeedes you shall be many wayes punished: this is Gods backe. But what is Gods backe? That which the prophet E- say sayth: you shal be solde in your wickednes, and ye shalbe turned ouer in
your

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your sinnes, and your floud shalbe dried vp. &c: that is Gods backe. But what is Gods backe: That which the Prophet Jeremy sayd in his fifth chapter: In thee *Jerem. 5.* will I brule the horse, and the horseman, the wagon and the wagoner, the man, and the woman, the oldeman and the childe, the young man, and the mayde, the husbandman, and his yoke oxen, the caprayne and the magistrate, one post shall meete another and one messenger shall come after another, to bring rydings to the king of Babylon that his battell barres be broken, and that his chief cheuelers are sore troubled: This is Gods backe. But what is Gods backe: That which the prophet Ezechiel sayd. *Tertia pars cui morietur peste.* One of thy three partes shall dye with the plague of pestilence in the midst of thee: another part shall dye with the sworde round about thee: the other part I will scatter into every wynde: that is, I will destroy by every easy occasion. This is Gods backe. But what is Gods backe. That which the prophet Ose sayd in his fifth chapter: I will be a mothe to Ephra-

An other Sermon.

- Mish. 1.* im, and I will be a canker to the house of Iuda. **But what is Gods backe: That which was sayde in the first chapter of Miche . I will lay downe Samaria lyke a heape of stones, I wil draw her stones downe into a dale, and I will make naked her fundation. But what is Gods**
- Sophoni. 1* **backe : That which the prophet Sophonr sayd in his first chapter to the tribe of Iuda : I will make them smart that haue sinned from the Lord . Their bloud shalbe powred out like earth, and their bodies like dust. But what is Gods backe : That which the prophet Zachary sayde in the eleuenth chap. *Assumam mihi duas virgas*: I will take to me two whippes, that is, many whippes. But what is Gods backe : That which the prophet Nahum sayd in his 3. chap. to Niniuy : *Vox flagelli, et vox impetus rota*. The voyce of a whippe, and the voyce of a rumbling wheele, the praunling of horses, the iumping of chariotes. The horsemen lifting vp both the brandishyng blade of the sworde, and the glistering speare, many men wounded, many corpses, and carcases without number . But what is Gods backe**
- Nab. 3.*

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backe: That which the prophet Malechy *Malac. 3.*

sayd in hys third chapter: *Accedam ad vos*

in iudicio: I will come vnto you in iudge-
ment, and I will be a swift witnesse a-

gaynst all of you. But what is Gods

backe: That which I will tell you. Our

wickednesse shall eate vp this best religi-

on, eate vp our best most deare, and na-

turall prince, eate vp all our good counsell-

lozs; all our wyse and saythfull prea-

chers, and eate vp all that good is in this

common wealth. This is Gods backe.

This, this, good Christians is Gods

heauy backe. Heauy it is, God wott to

those that shall feele it, and I dare not say

to England that it will be any lighter,

because England will be come no better.

But when that heauinesse shall come vp-

on England, which hath come vpon o-

ther realmes, for the same causes that it

may worthely come vpon England, let

England then remember it was forgetolde

her that God had a heauy backe. And let

no man here present, or where so euer

else, thinke that it was womanish or chil-

dish in Hagar to weepe, *Quia uidit uergum*

Dei: because she did see Gods backe:

for if God doe turne his backe so long vp-

on

An other Sermon

on England as he hath turned his face
vpon England.

*Quis mirmidanū, dolapūus aut duri miles & lili
temperet a lachrimis?*

In abridge
ment of the
hole.

What Mirmidon souldier is he, or
what souldier of Dolap land, or which of
flintie Vlisses souldiers that shall be able
to forbear weeping? Nay it will bring
teares from the eyes of the most retchless
Atheistes, and odourable Papistes in all
this realme, be they neuer so forlorne and
flintie. But these thinges be heavy things
and matters of weeping: howbeit if men
will reforme themselves to do better, I
will speake more cherie, and sweeter. For
if Adam will know the basenesse, & bad-
nesse of his mettal, the misery that he hath
in this bale and badde fleshe, & that long
he can not tarie in this bale, bad, and mi-
serable fleshe, if being thus heauie and o-
uerladen, he will resort vnto Christ the
comforter, if as God hath permitted the
vse of weapon, to man, so weapon may be
wozne, & vnto the strengthening
of the realme, and warres may be sought,
that Gods prayes may be quietly cele-
brated in great congregations, if Princes
and

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and Magistrates will weare their weapons to purpose, and draw them out for Gods sake, if the safetie of the people may be minded, and names of mildenesse and mercifulnesse not blind Princes eyes, and withdraw them from their duties, if Gods enemies, and lawlesse leude persons, may be punished, if Papistes, who be so, may truly be taken to be greatest traytors to God, and greatest to the Prince, and seele and be sed accordingly, if men will labour to lead such liues that they neede not to blushe, if those which haue lotted euill will fall to some honestie, and blushe and be ashamed of that which is past, and likewise shame to do the like hereafter, if they will so runne to all Gods commaundementes, and so intirely, and without hypocrisie, with zeale and courage of spirite, professe God wth all the functions of body and soule, as they ought to do: then no more of Gods backe, we may dye by our teares, God himselfe most willingly will do away his owne backe. Harken (O louing and loued Christian brethren) we shall escape Gods backe, Gods heauie backe, we shall see Gods face, Gods cherefull face: as the Prophet Dauid sayth: We shall see

All these
speeches
are in the
the prophets.

An other Sermon

the blithe face, and the braue beuti of
our God. We shal see it, & clap our hâdes
to haue sene it. We shall haue as much
blessednesse in seing, & ioying in our noble
Quene, as euer K. Salomons seruantes
had, in seing the face of their soueraige
master. Gods word shall rûne, our sunne
shal rise, & our sunne shall set no moze, we
shall wash our waies with butter & hony,
and oyle wil gush out of our stony rockes.
Dur peace shall be like a floud, and the iu-
stice of the land shall be like gulfes of the
sea, the seede of our people shall be as the
heares of their head, as the starres of the
skie, as the sand of the shozes, as the grasse
of the ground, & our race shall neuer be ra-
ced out. Dur soule shall be led into a faire
greene fildc, and Christ our great shepe-
heard will make vs draw neare to the wa-
ters of comfozt, he will make vs lye down
on the soft wholesome grasse, he will take
vs and feede vs, and we shall be fedde full,
euen in the fatte mountaines of Israel, he
will kisse vs wyth a kisse of hys owne
mouth, his right hand will take holde on
vs, and his left hand will vpholde vs, he
will call vs his beloued, and let vs sleepe
as long as we list, we shall sleepe in great
safetie,

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safetie, for the Sunne shall not burne vs
by the day time, nor y^e Moone endamage
vs by the night tyme. We may lie where
wee shall, though it be vpon the Adder and
the Cockatrice, and we neede not feare to
trample on the Dragon, and the young
Lion. God will so ravish vs in the sweete-
nesse of his ointmentes, that our dayes
shall be as the dayes of heauen. The wise-
dome of God will delight to play amōgeſt
the ſonnes of men, the ſtrength of God
will be the chariots, and knightes of Iſra-
ell. It is in vaine for man to be agaynſt
vs, for he will be our Emanuell, that is,
God with vs: To whome the prince of
peace, the father of eternitie, the glo-
rious meſſenger of the great coun-
cell, be all honour and domi-
nion both now and euer,
more. Amen.

6 I esus my ioye, and comfort onely good,
E uer to stand, and neuer to decay,
S atan, be fell, be fearce, and furious wood,
V world do thy worst, and sinne do thou not stay,
S peede spill, and ply to beare a sway.

Crosse be my share, and carking be mine hire,
H artebreake my comfort, and sadnesse my feast,
R aying my recompence from runges of fire:
I esus be myne, and these things are the least,
S o arte thou myne full fixed in my thought,
T rusty, O Christ, (O) world vile, vayne, & nought.

FINIS.



